



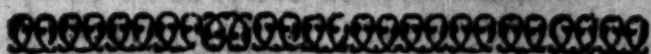
A MOST EXCEL- LENT TREATISE OF THE

begynnyng of heresy'es in oure tyme, com-
pyled by the Reuerend Father in God

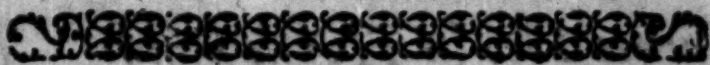
STANISLAUS HOSIUS Byshop
of Wormes in Prussia.

To the moste renomed Prynce Lorde Sigismund
myghtie Kyng of Poole, greate Duke of
Luten and Russia, Lorde and Heyre of
all Prussia, Masouia, Samogitia &c.

Translated out of Laten in to Englyshe by
Richard Shacklock M. of Arte, and student
of the Ciuil lawes, and intituled by hym:
The hatchet of heresies.



Hereses ad suam originem reuocasse, est refutasse.
Of heresies to shewe the ipryng,
Is them vnto an end to bryng.



Imprinted at Antwerp by Eg. Diest.
Anno. 1565. the .10. of August.

CVM PRIVILEGIO.



THE TRANSLATOVRE
vpon the figure following.



*Sathan the sower of synfull doctrine
For pastyme of late dyd pepe oute of hell
Being wery of whipping Luther and Caluine
To see if his sedes dyd prosper here well:
And seing bigg trees which no man dyd fell,
To be sprong of his sedes, for ioy he dyd spryng,
That with sounde of his chaines all hell he made
(ryng.*

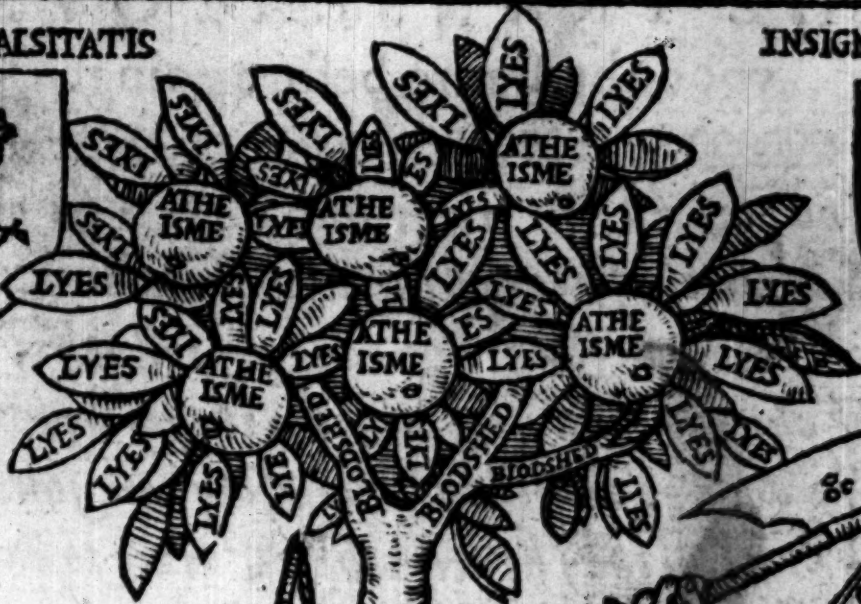
*But when with more hede aboute he dyd loke
Fixing his eye on Prussian grounde,
He sawe holy Hosius makying this boke
Myndyng all Sathans craftes to confounde:
An hater of heretykes which falsely expounde
Gods worde: which boke so sone as he spyde,
An hachet, an hachet, oh me, he cryde.*

*An hachet I see in Hosius hand (stand.
Wich felleth my trees, which ells myght haue
Then hauing so sayde, byting his lypp,
He ran agayne, Luther and Caluine to whypp.*



INSIGNE FALSITATIS

INSIGNE VERITATIS



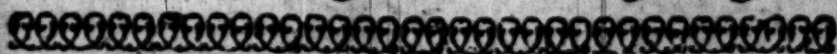
SATHAN

HOSIVS

RAYLING



THE TRANSLATORE
vpon the figure before going.



Who planted this tree, which there is set oute?

Sathan the sower of syn withoute doute.

The rote is rayling: but can you tell why?

Take away rayling and heretykes dy.

Sampson
Humfrey
Cole.
with o-
thers.

The body is rebellion: wherefore can you tell?

For a cap they be redy their Prince to expell.

The braunces is blodshed: knowe you the cause?

Thei wold kyl (if thei could) al without lawes.

But why with lyes arre so loden the leaues?

Ab heresie with lyes all the worlde deceaues.

The apples be atheisme: what doth that meane?

Heresie remoueth religion cleane.

Wherefore dothe Sathan so sowrely lake?

Oh he is angry at Hosius boke. (ue?

what meaneth the crosse, which here you do car=

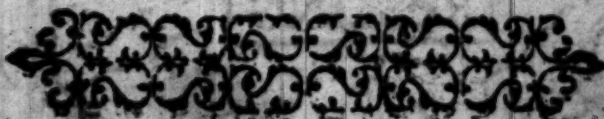
The badge of truth which neuer doth swarue.

what meaneth the cock which here I do fynde?

The badge of heretykes which waue with the

But what doth the ape vnder the cock? (wynde.

Signifieth heretykes, which holy thinges mock:



TO THE MOSTE EX-
 CELLENT AND GRATIOVSE
 Pryncestse Elyzabeth by the grace of God
 Quene of England, Fraunce, and Irelande,
 defendoure of the faythe: your moste humble
 and obedient subiect Richard Schacklock
 hartily wysbeth all grace and peace
 from God with long reigne, honour,
 helth, and prosperitie.



ALTHOVGHE my
 faythefull and obe-
 dient hart towarde
 your Royal Maiest.
 (moste souereigne
 & gracyouse Lady)
 be so well known
 to God and all good men, that it may se-
 me neadeles to declare any outwarde tes-
 timoniall of it, yet because (as S. Chryso-
 stome sayth) God wolde neuer haue made
 the mouthe, if it had benè inough in hart
 to thynck well, I could not at thys tyme
 content my conscience, onles I dyd gyue

The Epistle dedicatory

an open and euident signification of my
secret fidelitie,loyaltie,and humble obe-
dience toward your most excellent Maieft.

- The which, because I was not able to
wytnesse vnto the world, ether by famou-
se feates of armes, for lack of experience:
ether in bryngyng golden gyftes, for lack
of abilitie, ether in writyng workes of nue
invention, for fault peraduenture of lear-
nyng and knowledge, I thought, I myght
declare no small token of a true subiectes
harte towarde your gracyouse hyghenes,
in trauaylyng to trāslate some godly wor-
ke of some worthy wryter: and when I had
translated it, to dedicate it to youre excel-
lent Maieftie: specyally seing your hygh-
nes euen from your tender age, hath bene
trayned vp in the treasure howse of lear-
nyng, not so muche bewtyfied with byl-
lementes and precyouse pearles, as gar-
nyshed with maruaylouse gyftes of grace
and godlynes, and euen with the increase
of yeares, hath had an increasyng desyre
of

The edu-
cation of
oure noble
Queene,

to oure excellent Quene.

of true science and knowledge: in so much
that I here it reported credibly, and bele-
ue it verily, that euery nyght callyng your
selfe to an accompt accordyng to Pytha-
goras counsell, howe you haue spent the
day, if by reason of consulting and caryng
for youre common wealth, any day scape
withoute learnyng of one lesson oute of
some godly authour, you be wont to saye
vnto them, which be aboute youre noble
grace: Frendes, this day haue I losse, for I
haue learned neuer a lesson. O sentence
worthy to be pronounced of so excellent
a Prynce, O saying worthie to be transla-
ted in to all languages, and to be written
in letters of golde.

*A golden
sentence of
our excel-
lēt Quene.*

Truly (moste noble Quene) thys one
saying, dothe encorage many of your gra-
ces faythfull and learned subiectes on this
syde of the sea to wrytyng: some to make
newe workes neuer sene before, some to
translate booke, which haue bene made of
other. Some to wryte in Latē, some in En-

*The cause
of our En-
glish Lo-
nians
wrytinges*

The Epistle dedicatory

glyshe, some in verse, and other some in
prose. All whose diligence and studye in-
tendeth nothyng lesse, then to wryte one
worde wyllingly, whiche myght displease
youre Maiestie, which may sowe any se-
des of sedition, which may disquyet the
peace of oure natyue countrie (as in your
graces deare systers dayes dyuerse sediti-
ouse sectaryes dyd) but only to further and
to preferre as muche as is possible, thys
pryncely desyre of knowing the truthe,
which we heare with greate ioy to be re-
ported of youre Maiestie.

*A differēce
betwene
the wry-
ting of the
Catholikes
now, & the
heretykes
in Q. Ma-
ries dayes.
loke kno-
kes his bo-
kes and
others.*

This is the cause most redoubted Princel-
se, why I am bold to present this my trans-
lacyon vnto your noble grace. Not that I
dyd thynk any such lack of Latten to be in
your grace, that your grace could not vn-
derstand it in the tounge in the which the
fyrst author dyd wryte it (for God hathe
made youre grace as it were hys treasure
howse of tounes, youre fame florysheth
for the Frenche, your renome spreadeth
farre

to oure excellent Quene.

farre for the Italian, your glory glystreth
for the Greke, and many other laudable
languages) but that, for as much as I ha-
ue learned by experyence, that no man is
so wel indued with the knowledge of for-
ren tonges, but when a matter of greate
importaunce is tolde hym, the truthe of
the which he is desyrouse to knowe cer-
taynly, and to the which he is mynded to
make an aunswer wysely, had rather haue
it declared in his natural and mother ton-
ge be it neuer so barbarouse, then in a
straunge language be it neuer so eloquēt,
I thought that this boke intreatyng of so
weyghtye and necessari an argument for
all Christian men to knowe, shold be bet-
ter welcome to youre grace in oure owne
contrye speche for profyt, then in any fy-
ner forren language for pleasure. The
which boke, althoughe some men thynck
that I myght more boldly haue dedicated
to some other, yet in my iudgement I
knowe certaynely, I can not exhibit it to

*The cause
of dedica-
tyng thys
booke in
Englishe
to oure res-
doubted
Quene.*

The Epistle dedicatory

Our soue- any other more worthily then to your ex-
reigne La- cellent Maiestie. For who is more worthy
dy of al o- to haue bokes dedicated to them of veri-
ther moste tie, which is lykened to syncere and pure
worthy to tie, which is lykened to syncere and pure
haue this virginitie, then youre grace a most cleare,
boke dedi- bryght, and vnspotted virgin? who is more
cated to mete to receaue that precyouse iuel which
ber grace, was presented to the wyse, vertuouse and
Catholyke Kyng of Poole, then you one
of the best learned, graciouse, victoriouse,
mercyfull, Prynces vnder the Pole? Ther-
fore most excellent and pearles Prynceffe
if I haue any thyng offended in boldnes,
by reason of dedicatyng this my lyttell la-
boure vnto your hyghnes, your learnyng,
your wysdome, your mercye, and all other
your Quenely qualities, which make your
our gracy: grace as it were a marke for all learned
ouse Que- men to direct theyr bokes to, are the cau-
ne a mar- ses of myne offence.
ke for all
learned
menes bo- But my trust is, that nether I haue of-
kes to be fended any good man in dedicatyng thys
directed to to your hyghenes, nether that youre grace

shall

to oure excellent Quene.

shall displease God in readyng it. For who
is the Auctour of this booke, but Hosius?
who, for his prudence in polityke affayres,
hathe of the myghtie kyng of Poland be-
ne sent of long tyme in moſte weyghtye
and honorable Embaſſages : who, for hys
diuine knowledge and incomparable le-
arnyng, was made preſident of the moſte
Catholyke and Chriſtian Councell late-
ly holdē at Trent: who, for his ſyncere and
godly lyfe, is worthily called Hosius, which
after the Greke Etymologie ſignifyeth ho-
ly. Althoughe ſome, whoſe harte is rotten
at the rote with rancor, whoſe māner is to
reproue good men with rayling, whē they
arre not able to doo it by reaſon, laboure
to drowne the dignitie of ſuch a pearleſſe
Prelate, of ſuch a bleſſed Byſhope, of ſuch
a famous father, in ſaying that he will be
ouercome with his Polonyſhe pottes. But
no maruayle if Hosius be called a drōkard,
for euen ſo was hys Maſter Chryſt before
hym called a wyne bybber, which is all o-

A true
praye of
the reue-
red Father
Hosius.

The Epistle dedicatory

ne to say a quasser, a tosse potte.

As for his boke, that youre grace neade not to feare the displeasure of Cod in readdyng it, what is it ells but a true treatyse intyruled by the author hym selffe of the begynnyng of heresies, in oure tyme, and by me the translatour, named the hatchet of heresies. ? for so muche as to shewe the

The cause why this boke is named the hatchet of heresies.

begynnyng of heresies, is to bryng heresy vnto an end, and to cut it downe none other wyse then an hatchet in man his hand layde to the roote of a plant, sone supplanteth and ouerthroweth it. Euen so truly (most fouereyne Ladye) thys boke is the hatchet which supplanteth that euell plant

What manner of plant this hatchet heweth downe.

which Sathā hath sowed in God his ground, whose roote is raylyng, whose body is rebellion, whose braunches be bloodshedde, whose leaues be lyes, whose frute be the aples of Atheisme, that is to be of no Religion, or to thynck that there is no God at all.

Wherefore moste humbly vpo my knees

I de-

to oure excellent Quene.

I desire your grace not only to reade this excellent treatise your selffe, but also to be contented that my dearly beloued countrie men youre graces moste faythfull subiectes may do the same, that they may receaue this souerayne salue of their soules, withoute any harme of their bodyes: that they may here gather the euerlasting treasures of their myndes, witoute any losse of their temporall possessions : that they may here see, that it is not the expresse worde of God, which our Britanical Bre-tians teache, but the pressed and wrested worde of God, not the holy Scriptures, but prophane scrapinges of dyuerse olde and nue heresies, not the traditions of the Apostles, but rather (I desyre pardon of youre maiestie to speake reason somewhat rowghly) the trayterouse additiōs of Apostates. Finally, that in reading of this notable boke, they standyng as it were in the Castell of cōtemplation, and seing howe heretykes marche malitiously on toward
the

The Epistle dedicatory

The bat-
tyle of bes
vetykes.

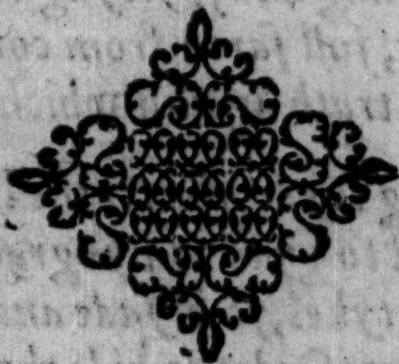
the other in the medowe of madnes, fight
one with the other in the felde of al foly,
howe they one against the other bend the
ordinaunce of all disorder, cast the dartes
of deadly displeasure, shote with the crosse
bowes of cursed speakyng, and to be
short, leaue nothing vndone to vndoo o-
ne an other, I say that youre faythfull sub-
iectes my dearly beloued countrymen se-
ing in this boke quietly all theire disquy-
etnes, may lothe deuydyng discorde, and
returne to Catholyke concorde of Christ
his holy Church: vnto whiche, no doubt
Christ returnyng to his Father, sayd these
wordes, *Pacem meam do vobis, pacem meam
relinquo vobis &c.* My peace I gyue you,
my peace I leaue vnto you. whiche peace
God graunt, we may seke earnestly, fynde
spedily, and holde stedfastly. This (I say)
moste humbly and earnestly desyryng your
grace, beseching also, that it wyll please
youre hyghenes to take me, as I am, youre
sure and sounde harted subiect in all ser-
uice

to oure excellent Quene.

wice that I can, I desyre God to be youre
graces buckler in battayle, youre pillar
in peace, youre leader in all the
slyppery wayes of this lyff, and
your crowner in the bles-
sed Kyngdome which
is to come.

Amen.

Your grace faythfull and obedient
subiect Richard Shacklock.



THE TRANSLATOVRE
vpon the holy wryter Hosius.



Semely Susanna was iudged to dye
By peruerse iudges which dyd her oppresse:
But godly Daniel her cause true dyd trye,
When contrary thynges he herd them confesse.
So sorrowfull Susan he dyd ryghtly redresse:
Her which seëmd synfull he proued to be sounde,
And them which seëmd godly, full gylty he founde.

Euen so holy Hosius in oure dolefull dayes
Seing the truthe to be troden with myght
Of missbapt Ministers, which with wyly wayes
Laboure to rob the truthe of her ryght,
Ragyng and rayling and spyttyng their spyte,
One at an other, full farre from consent,
Here tryeth the truth against which thei be bent.

The truthe being tryde, the truthe let vs holde,
Praying to God to gyue vs bys grace,
To hate all heretykes, so blynde and so bolde,
Which vnder fayr visardes do hide their fowle face,
And pray we deuoutly for our noble Quenes grace,
That the spryng of heresies to her being knowne,
She may roote vp the sedes which Sathā hath sowe.



TO THE MOSTE REDOVB-
 TED AND MOSTE CHRISTIAN
 Prince, his renomed Lorde, Lorde Sigif-
 mund, by the grace of God Kyng of Poole,
 great Duke of Luten, Lorde and Heyre
 of Russia, Prussia, Masouia, Samo-
 gitia. &c. his gratiouse Lorde:
 Stanislaus Hosius Byshop
 of Wormes, profereth
 his lowly seruice.



I CAM to the syght
 (most excellēt King)
 of a certayne booke
 cōpyled by Ihon Bren-
 tius, whiche Petrus
 Paulus Vergeri^d fea-
 red not to dedicate vn-
 to youre grace: and I haue readen it ouer not
 withoute greate troble and vexation of myn-
 de. He calleth it a golden boke, but I can not
 easlyly be perswaded, that the* golde of Tolosa,
 which is a prouerb in euery man his mouthe,
 * A Prouerbe which had this begynnyng, when
 Quintus Cepio toke bi assaulte the citie of To-
 losa

Aurum
 Tolosanū.

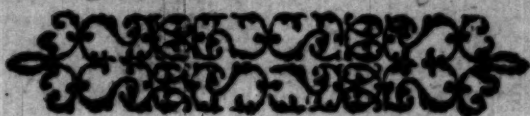
THE TRANSLATOVRE
vpon the holy wryter Hosius.



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By peruerse iudges which dyd her oppresse:
But godly Daniel her cause true dyd trye,
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To hate all heretykes, so blynde and so bolde,
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 TED AND MOSTE CHRISTIAN
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 mund, by the grace of God Kyng of Poole,
 great Duke of Luten, Lorde and Heyre
 of Russia, Prussia, Masouia, Samo-
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 Stanislaus Hosius Byshop
 of Wormes, profereth
 his lowly seruice.



I C A M to the syght
 (most excellēt King)
 of a certayne booke
 cōpyled by Ihon Bren-
 tius, whiche Petrus
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 red not to dedicate vn-
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 easyly be perswaded, that the* golde of Tolosa,
 which is a prouerb in euery man his mouthe,

* A Prouerbe which had this begynnyng, when
 Quintus Cepio toke bi assaulte the citie of To-
 losa

Aurum
 Tolosanū.

The Epistle dedicatory

losa in Italy: there was founde in the temples
greate plentie of golde, which being taken a-
way, all that had any parte thereof, dyed my-
serably: whereof happened this prouerbe, whē
any man fynished his lyffe miserablie, men
wolde say, that he had golde of Tolosa.

dyd worke more harme to them which dyd
handle it, then this boke may bryng to vncir-
circumspect and symple soules, which shall ta-
ke in hand to reade it: so that if it deserue to
be called golden, in this respect it shall be so
called, because it semeth to be made of the gol-
de of Tolosa. For why? dothe he not in that
boke ouerthrowe all order? dothe not he de-
stroy all polytyke gouernemēt? dothe he leaue
any thyng vndone, which helpeth to disquiet
the peace and tranquillitye of the Church?
If it be true, which a certayne holy father dyd
say, that the peace of al thinges, dyd consist in
the quyet maynetenaunce of an vniforme or-
der, what place can be there left for peace,
where this is only intended, that nothing may
be done in order? where laboure is spent in no-
thing more, then that the Church which is
descri-

to the Kyng of Poole.

described terrible, set in battayle ray lyke an hoste of warrjars, which also in the scripture is often tymes called, the Kyngdome of heauē, sholde be made that most pestilent place, where no order dothe remayne, but euerlastyng horror dothe dwell? And that Vergerius procured that boke to come abroade in prynt, I maruayle nothing: but in that he had the face to dedicate it to you a Catholyke, Christyan, and ryght ruled Kyng, and by suche meanes to stayne the name of youre Maiestie, which throughe the whole worlde, as it is for other vertues, so for the prayse of true godlynnes, is notable and famouse euen with the cheifest, that is the thyng, which I can neuer wonder inoughe at.

But what can he feare to doo, which not contented to deface as muche as lay in hym, ^{Vergerius} his blynde youre Maiestie, by dedicatyng that boke vnto boldnes, you, durste presume also to abuse a man farre vnlyke vnto hym, named Aloysius Lipomannus Byschopp of Verone, then the which man, for the space almost of six hundred yeares,

' The Epistle dedicatory

synce what tyme oure countrie receaued the
Ghospell of Christ, we haue sene in Poole nor
one of the Apostolicall legates, ether a better
lyuer, ether better learned: notwithstanding
this sckyppe lacke durste take vpon hym with
more impudencye then Auxentius the here-
tyke once vsed towarde the moste graue, lear-
ned, and holy man Saynt Ambrose, to pro-
uoke this worthy Prelate to dispute with hym
vpon the principall poyntes conteyned in this
golden boke (as he calleth it) before youre
Maiestie, whome he wolde haue to sette as a
Iudge in that controuersye. I say, what can
be be afearde to doo, whome we see to haue
growen so farre past grace, after that denying
Christ his saythe, and embrasyng Luther bys
Lore, he hathe lept from one sect to an other,
that he boasteth of his beastlynnes lyke vnto
Sodoma, nether is asbamed to glorye in his
maliciouse manners, whilst he openly maketh

Vergerius his vaunte, that he hathe broken that pro-
twyse pers misse, which he twyse had made vnto God:
iured. the forme of the which, he caused to be pryn-
ted,

to the Kyng of Poole.

ted, that he myght make all the worlde wy-
nesse, what manner of merchaunt he was.
But I maruayle the lesse at his blynde and
beastly boldnes, whome those writynges on-
ly, if there were nothing ells, which he cau-
sed to be scattred among the common people
at the laste Parlement holden at Varcavia,
do planely proue that he hathe shaken of all
shamefastnes, and that there is not one spar-
ke of the feare of God left in hym. But I can
not chose but maruayle greatly, that notwith-
standyng his naughtynes, there be some which
reade, and in reading, gyue credit to this fel-
lowe his fansies: which semeth to haue framed
bym selffe so to false forgyng, that he hathe
had regarde to nothing more, then that neuer
a true worde sholde scape oute of his mouthe.
I wyll not speake of all his other mischeuouse
doinges, for it were to long for me to wryte,
and for youre grace to reade.

Only this his epistle, whiche he dyd wryte Vergerius
to youre Maiestie, howe is it loden with lyes? ^{bys lying}
He sayneth that youre grace at the fyrst cal- ^{epistle.}

The Epistle dedicatory

led a Parliament to set an order in religion, whereas in very dede nether in the letters, which you commaunded to be sent to youre Councilloures, nether in the message, which was gyuen to them, which, as the manner is, went to the lower Sessions, there was so much as one worde spoken of religion: moreouer this is well known, in many of youre Maiesties dominions, that strayght charge was gyuen to them, which were appoynted messengers to the hygher Sessions, that thei shold not make any mention of religion, nether that thei sholde suffer any chaunge to be made in it, because thei wolde wyllingly rest in the auncient Religion. Of the which charge and cōmaundimēt, when they cam to the hygher Sessions, some of them were admonysed. Yea that is not hydde from cōmon knowledge, that youre Maiestie wolde haue consultation to be had of no other thyng in the Sessions by the Messengers of youre dominions, then suche consultation as properly sholde appartayne to the Sessions, that is, to debate and to consyder
how

to the Kyng of Poole.

howe the Realme myght be mayntayned and defended: because you dyd very well iudge, Reforma-
tion in re-
ligion to
whom it
belongeth. that the handlyng and ordryng of Religion, dyd belong to the Synodes and cōuocations of Byshoppes, not to the Sessions of youre Realme and Empyre. VVherefore when the matter required, that there sholde be some mention made of religion, so your grace caused the thing to be proponed by Ihon Oczieſki Lorde Chauncelloure of youre Realme, a man indued not only with a ſyngular wytte and prudence, and a maruaylouſe grace of vtteraunce, but allſo with ſpecyall conſtancye in the Catholyke and true ſaythe, that you gaue in commaundiment, that it ſholde be declared in euident wordes, that it was not youre Maieſties pleaſure, that they ſholde ſpeake theyre myndes, concerning the reforming of religion, which was wellinoughe reformed before: but that they ſholde ſay, what they thought of this, howe in youre Maieſties abſence from youre Realme, prouiſion might be made, that peace and tranquillitie myght neuer the leſſe

The Epistle dedicatory

be preserved: and at the length with the consent of all youre Senatours, you dyd decree, that if hereafter any man sholde be so hardy to make any innouation in Religion, that he sholde be accompted as a breaker of common peace, and sholde be punished after the same sorte, as an ennemie of his cuntry is wont to be.

An other
lye of Ver-
gerius.

Nowe and please youre grace, do not these thynges differ as muche as chalcke and chese, from those thinges which Vergerius dothe tell? VVho also blushed not to coyne this lye in his Epistle, when that a reformation sholde be made of certayne abuses, which be brought in to the Church, that some certaynelye dyd reporte, that the peares of the Realme dyd deny that thing to appartayne to the knowledge and determination of the Byshopp of Rome and other Byshoppes: whereas by the decree of the Parlementes, which aboue 10 yeares agoe were holden at Petricouia, a messenger was sent of youre grace to the Pope, which not only as it is the accustomed manner of

to the Kyng of Poole.

of Catholyke Kynge and Princes, sholde
promisse that you wolde allway be vnder his
autoritie, but also sholde desyre hym to send
an Embassadoure, by whose autoritie those
hurleburles might be appeased, which were
raysted vp in youre Realme aboute Religion.

Of decreing whiche Embassage, the cheife in
the Senate was the noble man Ihon Earle of
Tarnow, moste famousse for many noble fea-
tes done bothe in warre and peace, with greate
praysse and prosperouse successe: which also

A saying
worthye
for a Sena-
toure.

dyd not styck to say that, which a Catholyke
Senatoure ought for to say: that if any chaun-
ge were brought in of any customes, what so
euer they were, withoute cōsent of the holy A-
postolyke see, it wolde come to passe, that our
Realme sholde run in infamy of Schisme,
and of wycked diuision. Therefore seing this
message vnto the Pope, was decreed no more
of youre graces pleasure, then of the agreable
consent of youre whole Councell, the which,
this man who is so curiouse in a forren Com-
mon wealthe, could not but knowe, what a

The Epistle dedicatory

brasen browe hathe he, that he dare wryte, that the Peares denyed the amendment of abuses and erroures to appertayne to the knowledge of the Bysshoppe of Rome, and other Byshoppes? Why wolde they so earnestly haue desyred an Embassadoure to be sent from the See Apostolyke, if they had thought that it had nothing to doo with suche thynge?

Vergerius
his rayling
on the Po-
pe.

But nowe as concerning that reproche, with the which he calleth the Pope and Byshoppes ennimies of the truthe, whome it is no doubt to be and euer to haue bene the defendours and patrones of the truthe, dyd it not procede from the open ennemie of the truthe?

But howe many more bookes of hys I dyd reade wrytten very impudentlye, so muche the more I dyd perceauie, that he was all together patched and cloured of guyle, decepie, and lyes, who neuer semeth to haue spoken a truer worde, then when he calleth hymselffe a banished man of Iesu Christ: for somuche as synce the tyme he translated hym selffe vnto another Gospell, and cutte hym selffe of from

Vergerius
howe he
was a ba-
nished mā
of Iesus
Christ.

the

to the Kyng of Poole.

the body of Christ, he hath left of to be a cit-
ezin and householde seruaunt of God, and
made an aliaunt from Christ, he hath be-
quethed bym selffe to the powre of the dyuell,
with whose spyr it for so muche as he is guy-
ded, he can not chose but vtter suche thinges
as he dothe. Nether can it be false, whiche
the truche dothe say. Howe can you speake
good thinges, when you youre selues be euell?
He semeth to be of theire number, whome S.
Ihon calleth Antichristes, of whome he sayth:
They haue gone oute from vs, but they were
not of vs: for if they had bene of vs, they
wolde surely haue remayned with vs. For
this man, was once in the body of Christ, as
euell humoures be in the bodye of man, the
which when thei be purged, the body is lyght-
ned: euen so this fellowe, after he once depar-
ted, the body of Christ, the Church, was
muche eased, in so muche that it is to be re-
ioysed, that suche an one went oute of it. For
he was not cut from the fleshe of Christ, of the
whiche he was neuer a member, but only he
lea-

How euell
men be in
the church
of Christ.

The Epistle dedicatory

Dignū pa-
teila oper-
culum.

leaned heavily on his brest, so long as he was in the body, so that great lyghtnes and easement of Christ his body is followed, after that this euell humoure is gone oute of it. We truly are well contented, that suche be called to the defence of this fift nue gotten Gospell, that it may be as saythe the Prouerb, *A mete couer for suche a cup.* But nowe I haue spoken inoughe as concerning the man, and that otherwyse then I dyd propose. Nowe bresely, youre grace shall heare the causes, which moued me to bend my selffe to confute with my contrary writynges, these bokes of Brentius, which Vergerius dothe sette so muche by.

The causes
mouing Ho
sius to wri
te agaynst
Brentius.

I toke it very heauely, when I dyd see that man whiche not only for hys learnyng, and godly luying, but also for that autoritie which he dyd beare, ought to be had in greate reuerence of all men, shold be so prouoked as it were to a combate of suche a tryfelyng fellowe. But that dyd nypp me nearer the hart, that the saucy face syr durst presume to wryte to you of suche a matter, to make youre grace
hys

to the Kyng of Poole.

hys iudge, to dedicate this Brentian booke to
you a Christian and truly taught kyng. The
which thynge, when I perceaued to be interpri-
sed of other heretykes diuerse tymes, that they
brought you in to an euell name by dedicating
theire workes vnto you, and wolde rayse a su-
spition of youre grace, as who saye, that you
were of one mynde with them which desyre
Christian Religion ether to be chaunged, or
ells to be cleane rased, I was trobled in myn-
de, that the Catholykes dyd not bestowe lyke
laboure and studye in remouyng that suspiti-
on, whiche these peruerse persones dyd go a-
bout to bryng you in to. For althoughe you
so behaue your selffe in defendyng and mayn-
taynyng, that Catholyke and true Religion
which you haue receaued of your auncetours,
that you be nothyng to be suspected of suche a
cryme, yet notwithstanding, for so muche as
they whiche knowe you not, and see bookes
stuffed with all kynde of wyckednes to be de-
dicated to you, and as it is the manner of this
fyst Gospell, do here false rumours to be repor-
ted

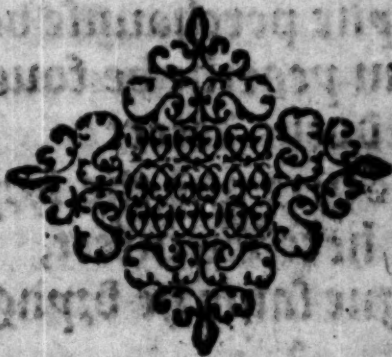
The Epistle dedicatory

ted of youre maiestie, occasion is gyuen them to thynk and suspect the wurste. Which thing, howe muche grese it is wont to graft in my hart, it passeth the common credit of all men. For it behoueth youre so excellent Maiestye, not only to be withoute fault, but also to be farre from all suspition of fault. Therefore I haue taken willingly vpon me thys trauaile, that I might delyuer you of thys suspitiō, and that I myght wytnesse it to the whole worlde, that you allway haue purely and vndefyledly defended the Catholyke Religion. Nether am I ignorant, howe malipert, and redy these men be to rayling, which wolde seme to be the defendoures of any other Gospell, then of the Gospell of Christ, with what reproches they rayle on them whiche differ from their opinion, and will not at a beck bowe to that religion, which they worshipp as the worde of God. But I weighe not those mennes malicious scoldynges, so that I may purge youre grace of that suspition, which they labour to loade, or rather oppresse youre good name
and

to the K yng of Poole.
and estimation. But rather I take my selffe
to be hyghely cōmended, so often as I am slaun
dred of suche fylthye backbyters: and on the
other syde, I accompt my selfe defamed, if I
be praysed of suche, as be not worthye them
selues of any prayse. I beseeche God
to kepe youre Maiestie long
in healthe and pro-
speritie.

Oute of my Castell of Heils-
bergk, in the Ides of Octobre.

M. D. LVII.



MICHAEL SCRINIUS

DANTISCANVS

Prussiae, Lectori.

Volue Stanislai, Lector studiose, libellum,
Nobilis eloquio Præfulis atq; fide.
Detegit hic primos errores temporis huius,
Et tua ab hæreticis pectora tuta facit.

¶ The Translatoure his paraphrase
upon those verses.

With markyng mynde peruse this booke
Of holy Iosias here
To whome, though he very farre thou looke
Thou scant shalt fynde a pere,
In learyng and in lyffe:
For golden wordes to sounde
In heauen the lyke perchaunce be ryffe,
But fewe in yearth be founde.
Of heresies he dothe detect
The rootes here and the sprynges:
To hartes with heresies infect,
A soueraigne salve he bynges.

R. S.

*A treatise of the beginnyng of
heresies in oure tyme.*

BEfoze I lay Brentius his ar-
gumentes to the touchestone,
I think it mete to speake som
thing of the manyfolde here-
syes of this oure tyme, which I iudge shal
be nothinge disagreeing from the purpose
which I haue taken in hand. For this Sa-
thanisme, whiche I will make mention of
in this my p̄face, semeth to haue taken
the begynnyng of none other thyng, then
of these foure foundations, which Bren-
tius buyldeth vpon in this his lyttell trea-
tise. For whilst every man taketh vpon
him to be a iudge in the doctrine of Reli-
gion, whilst every man maketh a cōment
vpon the scripture, accoꝝdyng to his owne
conceit: whilst he beareth him self in hand
that they be as playne as a pyke staff, &
as easie to be vnderstanded, as dyke wa-
ter is to come by: whilst he thinketh that
nothyng shold be of any authoritie besyde
them, & that the ordynaunces of the holy
fathers, be utterly to be trode vnder foote:
whilst he beleueth, that the church can nei-
ther be sene nor knownen, so that it is free

*Foure founda-
tions of
Brentius
doctrine or
sathanisme*

THE HATCHET

foz euery congregation in coznerns to challenge the name of a chutch, who seeth not that oute of these bzaunches of Bzentius hys doctryne, of þ which Martyn Luther was the fyrst founder, thys Sathanisme is sprong, which nowe pzevayleth in many partes of Germanye, whiche also by lyttell and lyttell dothe labour to crepe in to the kyngdome of Poland, & the countries bozdyng neare unto it. Wherefoze I shall not go any thing a wey from my purpose, if I shall fyrst speake somthing of that Sathanisme.

The cōsent
of Christē:
dom in re-
ligiō aboue
fourtie yea
res past.

Gen. 11.

Act. 4.

Befoze these fourty yeaeres last past, such was the state of the whole world, so farre as Christian fayth toke any force, that the sentēce which we reade in Genesis, myght well be reported of it: It was a land of one lyppe, and one cōmunication, & that which is wrytten in the Actes of the Apostles of them which fyrst were converted to the fayth of Christ: The assemble of the which beleved, was of one hart, and of one soule: lyke as they all worshipped one God, so they helde one fayth. There was one and the selff same manner in ministeryng the Sacramentes, there was almost one & the selff same vse of cerimonies in euery place,

all

all they spake one thing, they thought one thing, they agreed vpon one thing, so that you myght easely acknowledge it to be y^e citie, whose fellowship is one cōsent and agreement. *Psal. 121.* Wherefoze seing they all were of one and the selff same mynd, they wold not be called but by one and the selff same name. Some of them wer not called Gnosticall, other Apostolicall, other Euangelicall, oz by any other suche lyke tytles of diuision, but they were all named Christians of Christ, whome they dyd all cōfesse with one consent, in whome only they dyd beleue it to be lawfull fo^r them to gloz^e, oz to aduance them selues. then the which name, they iudged none other could be giuen them moze excellent oz honozable. fo^r they were men vpryght, well meanyng, & fearyng God, which beleued y^e the kyngdome of God dyd not consist in cōtention of wordes, but in simplicitie of belefe, neither knew any other Gospell, but y^e which procedyng from the spyrte of Christ, was wrytten of Christ even by the disciples of Christ.

This agreement of fayth, and uniforme doctryne of all men among them selues, as it preyvailed among other nations, so a

THE H A C H E T

greate contynuaunce of tyme it flozpythed among oure next neyghboures the Germanes: but specially among all those people, which be vnder youre Maiesties obedience, whether they be Polonians, either Lituanians, either Catholyke Russians, Prussians, or Masouians: synce the tyme that all these countreyes dyd once receaue the Gospel of Chryst, this stedfast agreement of fayth, hath continued unspotted and unstayned almost this six hūdzred yeres. And that, which wyl make you moze to meruayle, it is not farr vnder or ouer an hūdzred & fourty yere, since the leprouse learning of the Waldenses hath infected Boeme, which bozdereth neare vpon youre Maiesties dominions. Synce that tyme it is come to passe, that a greate part of it hath cutt it selfe of fro the residue of Christendome. Which Scisme & diuysyon how many plagues it hath heaped vpon y head of that country, it is not needefull in this place to make relation. This only is worthy to be marked, that whereas they and we speake one language commonly, yet oure coutry could not be intysed with any dyuelish deceiptes, that leauing the assent and consent of the whole church, it wolde
take

take parte with the Bohemians.

In the which doing, what shall I principally prayse: either the carefulnes of our Bishoppes, or elles the speciall deuotion of poure vertuose auncetoures, which at that tyme ordred the common wealthe: surely bothe the Bishoppes and the Princes deserued to be decked with the prayses of all men. For the Bishoppes remembryng, in what a watche towre God had plased them, spared no studie, carefulnes, or paynes, that they myght prouyde for the healthe of theyre flock committed to them of Christ. Neither feared they any man hys force, but dyd sett them selues as a wall for the howse of Israel: nether dyd they abyde, that any poynt of a good pastor sholde be wantyng in them. And these most godly Princes the one poure grandfather Vladislaus Kyng of Poland, the other hys brother Witoldus, at what tyme the Kyngdome was offred them of the Bohemians, which a lyttle befoze had peried and deuided them selues from the body of Christ, which is the Church, w a meruaylouse coragiousnes of mynde, dyd thynk it better to refuse the Kyngdome, then that they sholde comyt any thyng not comly.

The vigilancie of the Bishoppes, & deuotion of the kinges of Pole.

Such an one was the holy father fysber Bishop of Rochester.

A wonderful example for al Christia kynges.

THE HATCHET

foz Chyſtian Princes . Yea, they made a flat answer to the Embaſſadours of Boheme, that they thought it to be hyghe treason to God, to reigne among heretikes. But yf they wolde returne in to the way of ryght religyon, and to the fellowship of the Catholyke Church, foz the loue and the commoditie of Chyiſtendome, one of them with oute nay wolde take vpon hym þ charge & regiment of theyze kyngdome . Now, I pray you, is there at this present, oz hath there bene these many yeares any Prynce, whose Religion may be compared with the Religion of these Princes? As foz me truly, I iudge these oure forsayde kynges to be nothing inferioure to them, whome we reade to haue spoken vnto Chyiſt in this wyse: Beholde, we haue forsake all thinges, and haue followed the . For what dyd they forgo but onely lyttell shyppes and fyshers nettes? But these dyd rather chose to refuse a kyngdome voluntarily offred to them, then þ for hope of inioying of it, they wold suffer them selues so to be shackled, þ they shold haue lesse libertye to followe Chyiſt: then þ they wolde be disseuered from Chyiſt his body, fro one, holy, & Catholyke churche.

With

Matth. 19.

Without doubt, that voyce of Christe
 dyd ever sownde in theyre eares, whiche
 also we haue hard procede of your mouth
 (moste vertuouse Prince) in the noble as-
 semble of youre Lordes, and comunaltie.
 what aduantage hathe a man, though he
 he gayne the whole worlde, yf he sustayne *Matth. 16.*
 the losse of his owne soule? or what ex-
 chaunge shall a man make for his soule?
 They thought nothing less, then to chop or
 change heauenly kyngdomes for yearthly,
 everlasting kyngdomes for transitory:
 but if at any tyme the Religion of Christ
 cam in questyon, so far of was it, that any
 rewarde or gyft was swete, that they lyfe
 semed sowre vnto them, which they were
 all way prest and redy to lose, rather then
 they wold thynck from maintayning re-
 ligious quarell. Therefore, by reason,
 of thys circumspectnes of oure Bishop-
 pes, and singular godlynes of oure Prin-
 ces, whiche for the defence of God hys
 cause thought, that they ought not to
 stand in awe of any man, or preferr any
 thing before hys charitie, it cam to passe
 that the Christian, Catholike, and ryght
 religious faythe, hathe continued in your
 Maesties dominions pure & vncorrupted

THE H A C H E T

nowe almost these six hundred yeares.

For what *occasio Lu:* Notwithstanding, this is the fourtieth
ther dyd peare, synce Martin Luther dyd leape in
some newe to the lyght, who was the fyrst in thys
discorde. wyse unhappy age, which kyndled a fyre
 brand of discorde in the Church of God.
 of so lyttell a sparkle, which at the begyn-
 ning myght easily haue bene quenched, oh
 what a furiose fyre is rayled: at the first
 men began to reason & dispute of the for-
 gyuenes of synnes, which we commonly
 call Indulgences or pardones. Those dyd
 Luther fyrst inuerygh agaynst, not that he
 dyd utterly cōdemne þe right vse of them,
 but because he thought, that þe abuse was
 not to be borne withall. and that he dyd
 come to this combate, he was not led with
 any feruency of a right zeale, or with any
 loue or desyre of godlynes, but whereas
 he toke pepper in the nose, that the office
 of preaching the pardonnes cōmitted be-
 fore to the bretherne of his Order, that is
 the Augustin fryars, by reason of þe which
 they felt no small profyt, was from them
 translated to the Dominicanes, and so his
 brethern disapointed of that commoditie,
 he thought this to be a iust cause to mar-
 che out of his monkery, and byd the whole
 church of God battayle, wherfo: this his
 fyrst

fyrst shy?mishyng was for hys bely sake,
 which he made a god of. the which thing
 he him self could not kepe close. For when
 at one tyme he ioynd in disputation with
 Eckius, Luther being set on fyre with fu-
 ry, & ouershotting all þe markes of modestie,
 when certayne dyd admonyshe him to be-
 haue himself moze quyetly wth the spiryt of
 mekenes, for so much as it was God his
 cause, which was the debated, he burst out
 in to these woordes: This busynes began
 not for God hys cause, no: for God hys
 cause shall it be fynished. So vnable was
 he, long to couer o: cloke the disease of his
 mynde. Nowe, marke you diligently, that
 which S. Augustin wyrteth, that there be
 ij. rotes sett in. ij. felde, of. ij. husband men,
 þe one Chzist planteth in þe hartes of good
 men, the other þe dyuell setteth in the har-
 tes of euell men. That which is planted
 of the dyuell, is couetousnes, the roote of
 all mischefe. but that which is planted by
 Chzist, is charite, the roote of all good-
 nes. of which the Apostle speaketh, roo-
 ted and founded in charite. Neither can
 any euell spryng oute of the roote of cha-
 rite, neither any good oute of the roote
 of couetousnes. Nowe, counte well with
 youre self; oute of which of these rootes

Luther his
confession.

August. in
the .44.

Sermon de
tempore.

1. Tim. 6.
Epbef. 3.

THE H A C H E T

The frute
of a newe
sect dyd
spring out
of the roote
of covetous-
nes plated
in Luther.

What by
lytle and
lytle made
Luther
wurse and
wurse.

the cause of Luthers pyking quarells a-
gainst pardones dyd growe, that you may
understand, who was the planter. Be it
þ you be mercaylously inamored with þ
man, yet wil you nyl you, you must graūt
that it budded oute not of þ roote of cha-
ritie, but of avarice, which the dyuel plan-
ted in his hart. For this is certayne and
oute of all doubt, that he wolde not haue
once muttered against pardones, if the pre-
ferment of preaching of them, had bene
gyuen to his ordre: but when he percea-
ued, þ to be bestowed vpo others, which he
whished rather to be gyue to his brethern,
he thought it to be a good cause, why he
sholde play suche pevishe pageauntes.

Nowe we haue learned, oute of what
roote the first assault of Luther against þ
churche proceded, namely oute of þ roote
of covetousnes, which with often cōten-
tions is dayly more and more encreased.
For þ begynnyng of this broyle, was co-
vetousnes of money, afterward cam de-
sire of glory, next to that followed a more
pernitious affection to revenge, which at
þ lasse dyd burst oute to a deadly displea-
sure & hatred. It is well inoughe knowen,
that at the begynnyng Luther was not so
lewde

lewde and so farr past grace, for so muche
 as he thought not skorne to submytt his
 wrightynge to the iudgement of them,
 whose iudgemētes in dede he ought to re-
 verence. In a certayne epistle wrytten to
 Pope Leo, there are these wordes to be se-
 ne, which he wrote aboue eight and thir-
 tie yeares a gone: Moste blyssed father, I
 offer my selffe flatt vpon the grounde be-
 fore youre holy fete, with all that I am
 worthe. Quicken me, clea me, call me he-
 ther, call me thether, approue me, reprove
 me, as it pleaseth you: I wyll acknow-
 ledge youre voyce, to be y^e voyce of Christ
 rulyng you and speakyng in you. But it
 is true, that Philo dothe wryte, that con-
 tention is the nourishmēt of anger, & there-
 fore they which be gyuen moste to cōten-
 tion, in all disputations and other confe-
 rencies, be sone moued to anger. And this
 is the propertie of anger, that it easly is
 deceaued it selffe, and deceaueth others, so
 that you shall not easily fynde one angry
 man of a true iudgement, as being ouer-
 comed with dronckennes of the mynde,
 though he not of the body. Voke with howe
 muche moze cōtention thinges were han-
 dled, which at the fyrst semed to be of no
 grea

Luther his
 submission
 to the Pope

Philo in
 the second
 booke of al-
 legories of
 the lawe.

THE H A C H E T

great importaunce, so muche the moze did the contenders go wyde of the true way.

And this is so prouyded of nature, that almost neuer any errour dothe ryse, but it draweth many other after it, so that you shall scantly fynde any which is fallen in to any one errour, which dothe not euery day stray further & further from the bea-
One er-
 rour for
 the moste
 part dra-
 weth ma-
 ny other
 after it.
 ton pathe of veritie. Lyke as in syngyng, if in any one pointe the harmony be tro-
 bled, there is a certayne vnpleasant iar-
 ryng in all the other partes: so vniforme
 doctryne being wrested a wyse by meanes
 of some heresye, or straunge opinion, disa-
 greing from the swete melodye of truthe,
 sometymes openeth a wyder wyndow to
 greater disorde and confusion: & lyke as
 in the body of man, when the iuste propor-
 tio of those qualities is distempered, whe-
 rein the healthe of all partes, & the found-
 nes of al the powres consisteth, many ma-
 ladyes & infirmityes follow one after an
 other: so if the mynde be once diseased, or
 not well established, it decapeth euery day
 moze & moze, & is subiect to moze daunge-
 rouse syknes. This disease was curable at
 the fyrst, but in continuance of tyme, the
 infection dyd spreade it self so far, that it
 was

was past all remedye.

And first he toke that vpon him, which all heretykes vse to doo, that is, to disanul the popes authoritie, and to prescribe him rules of reformation: agaynst him he bent all his bedlembzayne, & labored with tothe & nayle to withdraue from him the good wylles of so many as he coulde, & to dash him quyte oute of concept, that the ruler of the churche being so disgraced and displaced, he myght (as S. Cyprian saythe) moze cruellie and violentlie wreake hys wrathe with the spoyles & shypwreaches of the Churche. Therefore takyng vpon him a saucye enterpryse, he cast all his bookes of the Canō lawe in to the fyre, with many other of y^e Pope his wrytinges commonly called Bulles: and not long after, he dyd wryte a booke of the captiuitie of Babylon, in the which not sparing y^e Sacramentes one ynche, he dyd his endeuaure to turne euery thing vp syde downe. When Pope Leo had bozne with these his presumptuose prauches y^e space of thre yeares, and had many tymes & oft warned him to retorne home to the Churche, but all in vayne, at the last, as his dutie required, he condemned him of heresye, he ex-
com-

Luther began his sect at rebellig against the Pope.

Cyprian fyrst booke epist. 3.

Leo. his long sufferance.

THE H A C H E T

Luther cō-
demned of
the Pope,
myndeth
notbing
but to de-
face the su-
premacie.

Luther his
owne testi-
monie.

cōmunicated, & cast him oute of the Con-
gregatiō, oute of þ which he had thzowen
him self befoze. Then began he to rage
moze & moze, and to seke all meanes how
he myght utter all his malicious mynde
against þ Pope, whome he wyshed in his
hart to be sett besyde his seate, and to be
bereaued of all his authoritie. In this one
pointe dyd he bestowe all his care, studie,
& travayle. so þ afterward in wzyting his
bookes, he thought it not to appertayne
vnto him to haue regarde, what was god-
ly oz what was vngodlie, but what thing
might moste deface the papacie, to the in-
tent, what so euer he wzote, what so euer
he sayde, what so euer he dyd, he might
do it in despyte of the Pope, Councells, &
Bishopes. This dothe he him self witnesse
in a certayne epistle to þ Cittizins of Stras-
borowe, to whome he dyd wzyte after this
manner: Neither can I, neither will I
(sayth he) deny this, that if Carolstadius,
oz any other, coulde haue perswaded me
moze then fyve yeares agoe, that there
had remayned nothing in the Sacramen-
te but bread and wyne, he had made me a
greate debtoz of his: for in boulding oute
this matter, I toke greate care, and a long
tyme

tyme dyd weary my self, I stretched al the strynges of my wytte, to make my part good in this behalfe, for so muche as I knewe wel, that I by this meanes I shold brede greate inconvenience to y^e Papacie.

Doth not he here playnely confesse, that by beatyng this newe forwnde doctrine in to the peoples heades, he intended not to further the glory of Christ, to set abroad y^e knowledge of his truth: but that as he hym self was blynded with the myst of malice against the Pope, so he myght sett the hartes of other men a fyar with the same hatred: his mynde was rusted with suche rancoz and spitefullnes, that he was redy wyllingly to deny Christ to be present in the Sacrament, so that by this occasion he might hurt o^r hynder the Supremacie.

For so muche then as in all his sayynges, wytynges, doinges, he used none but of all other the most perniciousse counsel-
 lours, that is angre & hatred, is there any which as yet will doubt, that those thynges which proceded from him, haue bene deryued from any other then y^e very diuel? If there be any suche doubter, let Luther hym self dypue away that doubt, who in a
 Later daye lod with a dyuellishe spyrity, to do moste of those thynges which be dyd.

THE HACHET

Luther his
dyuelishe
dreame.



Luther his
dronken
death.

booke which he intytled *De Missa angulari*,
that is, of priuate Masse, dothe evidently
declare, who was the scolemaster of this
his newe doctrine. For there he bringeth
in the Wyuell disputyng with hym, & ma-
kyng stronger obiections against y Masse,
then he was able to solute. Whose voyce
also he there describeth to be a bygg, base,
and boysterouse voyce, and which dothe
make so terrible a noyse, that it chaunseth
often after conference had with y Wyuell
by nyght, that men be found dead y next
day in the moynyng. For the Wyuell, sayth
he, can hyl the body, besyde that he smy-
teth suche a feare in to the mynde, y some
tyme in the twinklyng of an eye, it is in-
forced to depart oute of the body. Which
thyng he wyrteth to haue many tymes al-
most chaunsed to hym. And in dede it hap-
pened so vnto hym at the last. For being
ouer nyght well whittled with wyne, and
in his mery cuppes, next day early he was
found dead in hys bed, after that he had
for the space of nyne & thirtie yeares rap-
sed many troublesome tempestes in y chur-
che of God. And lo, this is that worde and
Gospell of God, which many do so vaunt
of, not established by Christ, but invented
of

of Sathā, as he hymself confesseth, which first dyd set it abroche. For he dothe make hys crakes, that the Dyuell dyd minstre hym argumentes, with y^e which he myght cleane cōfound bothe the order of Priestehode and also the Sacrifice. The whiche twoe thinges being ouerthrowen, dothe not God seme either to be utterly denyed, or at y^e least to be spoyled of a greate pece of hys honoure: For where is no Priestehode, no Sacrifice, it followeth that there is no acknowledgyng of God. Wherefore seing Luthers consciēce dyd crye oute agaynst hym, that anie other rather then Christ was the authoz of hys Gospell (if so be it be lawfull to terme so Dyuellische doctryne, by so notable a name) he wolde not haue his followers to be called Christiāns, which was a cōmon name to al men which professed Christ before these late fourtye yeares, in y^e which Luthers lewde loze began to be spzed abroade, but he called them Ghospellers: that by this name he myght gyue it to be knowē, that bothe he and his were a sute by themselves sorted and sequestred from Christ, & his body, that is, one, holy, Catholyke, and Apostolyke Church: and that nothing appar

THE HATCHET

taynyng to Christ dyd belong vnto hym.

why Lu-
ther his lo-
re can not
be allowed

Ioan. 7.

Thus your Maiestie vnderstandeth,
from whence this is fetcht, which some na-
me the Gospel and the sincere worde of
God, yea and that by y^e owne confessyon
of y^e autho^r hym selfe, who, as Christ once
sayde, My doctrine is not myne, but my
fathers, which sent me, meanyng his hea-
uenly father. So he was not ashamed to
say: My doctrine is not myne owne, but
my fathers the Diuelles, which sent me.
Of whome he dothe bragge, that he bor-
rowed argumētes, wth the which he myght
ouerwhelme Priestehode & Sacrifice, y^e so
doing he might rasse quite out of remem-
braunce all true worshippynge of the true
God. Thoughe Luther hym selfe sholde
deny this, yet wolde the thyng it selfe be
a sufficient profe, that it is the Dyuelles
worde, and not the worde of God, which
he dyd first blase abroade in this oure age.
For as we reade in S. Paule: God is the

2. Cor. 13.

1. Cor. 14.

Osee. 13.

God of peace and loue, not of dissention
and hatred. But he, which maketh diuis-
yon betwene Christian brethern, is y^e Dy-
uell, sayth y^e Prophet. Therefor seing oute
of this worde of Luther, suche greate di-
uisyon and separatyon is growen, as we
nowe

nowe see (moze is the pitie) in þe churche,
foz so muche as so many sectes sundry one
fro an other are ingendred of it, vpon who-
me ells shall we father this worde, but euē
vpon the Dyuell? Euery spyzit, sayth S.

Ihō, which diuideth Iesus, is not of God, *1. Ihon. 4.*

& this is Antichrist. But he deuideth Ie-
sus, as we haue proued at large oute of S. *To deuyde*
Augustyn, in that place where we dyd in- *Iesus.*

treate of traditions, which diuideth either
the churche from Christ the heade, either *August. in*
hym selfe from the churche, oꝛ the church *the 6. tre-*
with in it selfe. Christ vouchesafed to dye, *atise vpon*
that he myght gather to gether the chyl- *the Epistle*
dren of God, which were scattered abroade: *of Ihon.*

Luther dyd direct all his doinges and wy-
tinges to this end, that he myght scatter
those, whome Christ had vnited together
with his precious blood. Moreover, Christ
dyd declare by the manner of his deathe,
howe displeasaunt all kynde of diuision is
to hym. For neither wolde he dye as S.

Ihon Baptist, who was beheaded: neither
as Esay the prophet, who was cutt a sun-
dren in a sawe: that in very death he myght
preserue all the membes of his body with
oute any manglyng, that so no occasyon
myght be offered to them, which couet no-

*Christ by
the maner
of his death
declared,
that he lo-
ueth not
diuision.*

¶

thing

THE H A C H E T

Luther
more cruel
then the
wycked
soldyers
which dyd
put Christ
to deathe.

thing moze, then to make chypes of the
churche, and to mynse it in to many gob-
betes. But Luther all the dayes of his lyfe
(after that he fell in to heresye) applyed
nothing moze earnestly, then that the body
of Christ which remayned whole & sounde
vpon the crosse, amyd the clawes of per-
secutours, sholde hereafter no longer con-
tinewe unbroken, and vnto me among the
handes of Christians. So then that cruel-
tie, which & synfull souldioure wolde not
commit in breaking the body of Christ, Lu-
ther haupng an outward shewe of god-
lynes, but yet denying the vertue thereof,
feared not to put in practyse, but dyd as
much as lay in hym, to make mamockes
of Christ his body, which is, one, holy, Ca-
tholyke, and Apostolyke churche. And is
there yet any, which wyl make a doubt,
whether his worde be the worde of the dy-
uell, or no: to whome it is as naturall a co-
dition, to diuide, teare, and scatter, as it is
the propertye of Christ to gather those
thinges together which be scattered.

Luther
author of
sectes.

And that you may not thinke, that I
without a cause lay to Martin Luthers
charge the diuision and separation which
is brought in to the Church, I pray you,
heare

heare (most vertuouse Prince) in to how manye sondry sectes he hathe hewed, and hacked the most noble bodie of Christ. For after þ he puffed vpp with a proude conceite of hym selffe, thought that it becam hym well in certayne articles & opinions to depart from the vniforme assent & consent of the Church: see, I pray you, what a wyde wyndowe of making diuision and separaciō, he afterward opened to others. One, named Andrewe Carolstadius, was in a manner his sworne brother, he had hym fastened (as he thought) with an insoluble knot of stedfast frendship: yet for all that, dyd not he continew in one iudgement and opinion with Luther the terme of .ij. whole yeares. For whist Luther was a way from Wittenberge, Carolstadius unknowing to him abolished þ Mass, cast of his religiouse apparell, caused the most blessed Sacramēt to be touched with lay mennes handes, perswaded þ sedicious people, that througing as it were oute of wyde open gates, it sholde byd battayle to the Churches and Altars, and that it sholde whurle all images oute of them. Although he Luther returning to Wittenberge, dyd not disalowe the thyng it self,

Andrewe
Carolstad.
his behauis
oure in the
absence of
his deare
frende Lu
ther.

THE H A T C H E T

pet because it was done withoute his authoritie, he founde greate fault with it, as being undiscrately done and oute of ordze. So much dyd he disdayne that any thing shold be set vp or pulled downe of any man a lyve, except he had fyrst gyven oute a commission that so it sholde be. The gentle man was so gredy of glozy, that he might well syng this verse which dyd become his ambitiouse ielosie:

Luther
most greedy
of glorie.

Riualem possum non ego ferre Iouem.

I think greate shozne that God above
Sholde fanſie þ thing which I do love.
He dyd wyte. ii. booke, against þ heavenly
Prophetes, in one of the whiche he warneth,
those preachers to be forbidden the
benefytes of water and fyre, whiche persuade
þ people to thzowe downe images,
or at the least he willethe so to nypp them
in the heades some other way, that they
presume no moze so to prate, because after
the destruction of images, commonly followeth
the destruction & slaughter of men.
Good Sirs (sayth he) the pulling downe
of images, is not the mark which the dy-
vell shoteth at, but to make hym selfe a
muse to start in and oute at to shed blode,
& to make one man cut an others thzote.

Luther a
fore ennemie
to image
breakers.

The

The spiryt of imagehaters is not good, for it breathe murders and vprozes, although it beareth a fayze face for a while, tyll suche tyme as it spyeth any aduantage. Thus Luther and Carolstadius dyd burne with deadly displeasure one against the other, they dyd rayle so spytefully one against the other, that they semed worse then heretikes one to the other. And this was not the least cause of their enimitie & contention, that bothe dyd chalaunge this praysse vnto him self, for bringing fyrst vnto light the true knowledge of the Gospel. But it is knowen well inoughe, that Carolstadius was the fyrst prest & euer marryed a wife in Germany, and enterprysed those thinges which I made reherfall of a littell befoze: for which cause he thought the praysse of fynding oute & true light of the Gospel, to be only due vnto him. But when he perceaued, & more accompt was made of Luther, who in dede passed him farre in wytte, learninge, and utteraunce, to the intent he might make hys name ryng among hys posteritie, he thought it good to coyne some newe conceited doctrine, which beinge suche as Luther had never medled with all, he holde

*Carolstad.
the fyrst
marryed
preste in
Germany.*

THE H A C H E T

not presume to any part of þ pꝛapꝛse, which he had newly inuented.

Luthers
doctrīne
was an
occasion
of the Sa-
cramēta-
ries sect.

Caluin in
the. 2. defe-
ce agaynst
Ihon west.

To the uttering abzoade of which doc-
trine, it is playne, that Luthers bokes dyd
offer occasion, who, as Caluine dothe re-
corde, wytyng against transsubstantiatiō,
semed to sounde a larum to rayse vp the
heresie of the Sacramentaries. For Lu-
ther dyd teache, that after Consecration,
there remayned in the Sacrament þ sub-
staunce of bꝛade and wyne. which some
dyd so vnderstand, as though he Luther had
taught that Christ, whome the Scriptu-
res wytnesse to haue bene incarnat, that
is, to haue taken vpo him oure flethe, had
bene in the Sacrament impanate, that is,
taken vpon him bꝛead, whome also it shold
be idololatrie for any man to worshyp in
the Sacrament, onles he dyd cōmunicate.
As who shold say, that the body of Christ
were not made in the Sacramēt with the
woꝛde of Christ, but with oure receaueing,
and that there coulde not be suche vertue
in Christ his woꝛdes to make his bodye
there, onlesse it were put to oure mouth.
What is this els but to falsifye the woꝛ-
des of the Scripture, and in stꝛde of that
which Christ sayde, This is my body, to
say,

say, this shall be my body when it shall be
 receaved: But in very dede, it is aboue .xx.
 yeares agone since Luther being as it we-
 re caught with Bucers wply lyme twig-
 ges dyd agree vnto this his opinion: for
 Bucer by no meanes wolde be perswaded
 to confesse the bodie and blood of Christ
 to be in the Sacramēt substantially, onles
 Luther wolde lykewyse yelde thus muche
 to him, that the body & the blood of oure
 Lorde is not there, onles it be receaved, as
 Ruard Tapper a man of excellent lear-
 ning expounding the tenth article of Vo-
 uayne dothe wytnesse in his wytynges.
 Thus Luther inuegled w Bucers baytes,
 whylst he intended to make Bucer holde
 of his syde, he hym selfe becam a Sacra-
 mentary. for there is nothing, which doth
 moze strenghten the Sacramētaries he-
 resye, then this opinion of Bucer, which
 Luther consented to. of the which thing
 Ihon Caluine dothe make his booke in di-
 uerse places. Thus farr had Luther mar-
 ched at that tyme. but as yet he had not
 taken oute his lesson so farr in his Christ
 curse rewe, that he durst deny the presence
 of Christ his body and bloode in the Sa-
 crament. The fyrst which had the face to
 deny

Luther be-
 guyled of
 Bucer be-
 came a Sa-
 cramentarie.

THE H A C H E T

*Carolstad.
fyrst pre-
sumed to
denye the
presence of
Christ in
the sacra-
ment.*

*Melanctho
to Frideri
ke Miconi⁹*

*Of oure
Lorde his
supper a-
gaynst the
Anabap-
tistes.*

deny it in oure dayes, was Andzewe Ca-
rolstad, to whome Philipp Melancthon,
wryting of this matter, gyueth this com-
mendation: Carolstade (sayth he) hath
stirred vp these coles, a sauage man, voyde
of wyt, withoute learnyng, lackyng hys
common sence, whome as yet we neuer
could perceaue to vnderstande oz practise
any poynt of ciuilitie, so farre of is it, that
we could beleue any reuelation to be made
to hym by the holy ghoste. Of whome also
he thus wryteth in an other place: Euen
as Luther dyd in spyte of the Pope, so ly-
kerwyse Carolstade in spyte of Luther, not
for any zeale oz loue of godlynes, raysed
vp this controuersy of the supper of oure
Lorde. And he byryngeth in there a worthy
sentence, which wold to God he dyd har-
tily fauoure: In my iudgement (sayth he)
it is greate folly to plant any new opiniōs
without conference & consent of the an-
cient churche. Notwithstanding that this
fellowe is so paynted oute in his ryght co-
lours of Melanctho, yet hath he so ma-
ny to take his parte in defending this his
dyuellishe doctrine, & now we you may fynde
mo Sacramentaries then Lutherans, and
among them many of excellent learning,
and

and singular grace of utteraunce, whiche couet rather to be counted Carolstadiā, then Lutherans. Therefoze agaynst this kynde of heresye, he dyd set oute many bookes, in one of the which intituled agaynst Zwinglius, Ecolampadius, and other new Wicleffistes, he is meruaylouse hotte agaynst this sort of sectaries, and wyrteth that they haue digged themselves thow the scripture allmost ten thyfing wayes, & starting holes. And that he neuer hathe readen of a moze fylthie heresye thē it is, which had euen at the fyrst syght so many heades, so many sutes of sectes, althoughe in the pꝛincipall poynte, that is, in tearpynge and tormoyling Christ, they agree together lyke lambes. In that booke which he named: That these wordes of Christ stand styll in theire full force, This is my body, he reciteth seauen: and in y treatise which a lyttell before hys deathe he termed: A shorte confession of the honorable Sacrament, he rehearseth eight diuerse and disagreeing interpretations vpon these wordes, This is my body. The first of y which interpretations, Carolstadius dyd holde: the second Zwinglius dyd maintayne, the thyrde Ecolampadius did defend, y fourth

Swine

Eight di-
uerse in-
terpreta-
tiōs vpon
these wor-
des, this is
my bodye.

THE H A C H E T

Swinckfeldius, whom in derisyon he nick named **Stinckfeldius**, and after other interpretours **Campanus** was y^e seauenth, for he telleth not namely who were the authours of y^e other thre expositions. But if he were now a lyue, he myght reckon on hys fyngers endes a greate number mo interpretations of those fewe wordes of **Christ**. For since his tyme, many haue ben so mad, and so blindly bolde, that they haue not feared in the consecration of oure **Lord** hys supper to choppe and chaunge **Christ** his owne wordes, and in stede of that which he sayde, **This is my body**, they haue made no bones at it to say, **this is my breade**. Others haue not thronck one whit, to leaue oute the wordes of consecration, for thus they bryng oute their wordes: **Take, eate, do this in remembrance of me: as I haue readen, it noted of Ioachimus Westphalus, and Erardus Schneppius**. Althoughe **Julius Pflug** (whose Godlynes is so greate adourned with notable learnyng, that the very enimies of **God** his Church, be inforced to confesse, that he behaueth hym self as a **Bishopp** ought to doe) wyrteth, that whilst **Luther** lyued, there stepped forth a straun-

*Ioach. in
his booke
intituled,
A ryght
faythe of
oure Lord
his supper.*

*Schnep. in
his confes-
sion of the
Eucharist.*

*Pflug. i his
epistle to
Erasm. Ro-
terodamus*

straunge fellow, no man knewe frō whence he cam, (peradventure he was ingendred of the flyme of the pearthe, as fleas, and many other vermyne) which denyed that the wordes of Christ were necessary to consecrate the Sacrament: more ouer he sayde, that the kindes of breade & wyne needed not, but that it was inoughe, if the Sacrament were receaued with the spirituall mouth of the hart.

Beholde, I pray you, what frutes this fyft Gospell hath brought in among vs, by reason of the which, wycked wretches wyll take vpon thē either to clyppe, oz els to ouer hypppe Christ his owne wordes in the consecration of this Sacramēt, which of all other is moste excellent. Which mislyng & minstlyng of wordes, Ihou Brensius, who hath dedicated this booke to you, which I haue taken in hand to proue false, dothe think to be lawfull, yea in the administration of the Sacramēt of Baptisme, which is the only Sacrament without y^e which we can not be saued, though Calupn say neuer so muche to y^e contrary. For whereas Christ hath prescribed vs this forme in playne wordes, that we shold Baptize in the name of the Father, and of the

The horrible frutes of this nue Gospel

THE H A C H E T

*Brentius
beareth
with the
chaunging
of the for-
me of the
wordes in
Baptisme.*

*Heretykes
can not a-
byde to be
corrected.*

the Sone and of the holy ghoste he sayth that he ment nothing lesse then to bynde the efficacie of Baptisme to certayne wordes, for so muche as he dyd not institute any inchauntment or charme, whiche is bownde to an exact manner of wordes, & scrupulouse obseruacions. so y he thinkes it no heynouse offence to chaunge y sound, if so be there remayne y meaning of Christ his wordes. this opinion held he, whome Bergerius made a God of, & whose wordes and wytynges he wold haue men beleue to be as true as the Gospell. Nowe see you not, howe frutefull heretykes be in delyveringe, and bzinging forth the their monsters: for you shall scantly fynde one of them which hath either hatched a new heresye, or newe furbushed any stale and condemned opinion, which hath not many erroures, wonders, and monsters following him hard at his heles. And this is a common qualitie to all heretykes, that they wil not be cōptroled or gayne sayde: & if they se theire fautes corrected, which they love beyond home, and worshipp as idolles made with their owne handes, they are so farr from bending or mending with suche corrections, that they be moze set on fyre

fyar wth hatred against them which sought to refozme them: and so they wax euer ye day worse and worse erring them selues, 2. Tim. 3. and making others also to erre.

A certayne wicked desire to reuenge doth leade them thus farr, with the which their myndes be so blynded, that they can not see the trueth, but embrace false thinges in steade of true. Luther may be a sufficient pzoofe of this matter, who wyrteth, that a fpyar founde fault with him, because on a tyme he thought, that it shold be a goodly matter, if a generall Councell wold make a decree, that the lay people myght communicate vnder bothe kyndes. Think you that he was content to set the fpyars cozection light, for a matter of so greate weight: no mary, I warrant you. But I perceaue (sayth he) the Papistes leane on their elbowed for leasure: and I see, that they haue good stoz of paper: I will do my diligence, & they may haue their handes full of wyrtynge: for I will run so farr befoze them, that whilst my ioly aduersaries do triumph, that they haue coquered any one of myne heresies, (as they thinke) in the meane tyme I may haue aduantage at them, by laying a newe heresye in their

Luther in
his capti-
uatie Bab.

Luther full
of disdain
and arro-
gantie.

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theire way. By & by he blaseth a newe heresie abroad, & proclameth all them traitours to God, which denie y^e comon people to receaue y^e Sacrament vnder bothe kyndes. And truly in y^e same place he doth only accompt them diuelish doctours, which kepe backe y^e laytie from y^e vse of y^e cuppe. But herken with in a lyttell whyle after, how fast he raungeth at ryot in a rage, as though he had a familiar spyzit of fury (sayd reuerence) in his taylor: That authority of prescribng the laytie bothe kyndes, which at the fyrst he wolde haue to be at the appoyntment of a Generall Councell, with in a lyttell whyle after, he maketh of none effect, in so muche that the, shamellesse Spz feareth not to utter these wordes: If a generall Councell at any tyme sholde make a decree, in no case we wolde receaue bothe kyndes, but then in despyte of the Coucell, we wolde take but one, or ells none, but in no saue bothe, & them whiche wolde admit bothe, we wolde curse (as they say) with boke, bell, and candell. What myght be pend moze presumptuouslye? If the Councell, vnto the which the moste learned, y^e moste auncient, the most holy men were sommoned oute
of

Luther in
his booke
of the forme
of the
Masse.

of all quarters of þ' world to be assistantes, wolde shewe no cause, why the cuppe sholde be any longer kept from the laptie, that Canon of the Councell sholde be cancelled: but if Luther sholde ordayne it so, then sholde it pzenaple and take place. But certaynly after Luther began once to despyse & to set at naught the Authorities of the auncient Doctoures, the Decrees of the moste holy Popes, the Determinatiōs of generall Councelles, that is, of the vniuersall church: at the last he grewe so farr from grace, that, as we haue made mentyon a lyttell befoze, he laboured to ouerthrowe the ordze of Prestehode, and the Sacrifice, besyde that he excluded Christ oute of the Sacrament onles he were receaued, and forbadde due reuerence there to be done vnto hym: lyke as also befoze he had taught, that breade and wyne dyd remayne after the consecration. Of this roote dyd spryng afterwarde the Sacramentaries heresie. And euē as Luther wolde haue it lawfull, for hym of his owne heade, to put oute olde ordzes, & to brynge in newe fashions, so Caluine with his croked Apostles thought, he needed not to aske leaue to doo the lyke, for so much as he

¶

dyd

Luther the
author of
ouerthrow
yng bothe
prestehode
& sacrifice

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dyd set as muche by hys paynted sheathe,
as Luther dyd, and stode so muche in hys
owne cōcept, that he was able to matche
Luther at all assayes, and to answer hym
to *omnia quare*. Therefore he dyd that
whitch Luther and all they of hys lure as
yet had not done, that is, he dyd abolysh
holpe vestimentes, when God hys seruice
was celebrated, the vse of tapers and can-
delles, the ringing of belles, & there myght
be no difference betwene holy thinges and
pꝛophane, and least yf that any worshipp
sholde be gyuen to the reuerend sacramēt,
men sholde conceaue and beleue, that there
were moze in it then breade & wyne. Moze
ouer and that, he gaue charge that the sa-
crament sholde not be ministred to them
which dyd lye a passing oute of thys lyffe,
which not withstanding the auncient Fa-
thers named *Viaticum*, which may be En-
glished costage, or comfortable pꝛouisyon
to trauayle by the way. He was of this
mynde, that they were not to be allowed
to receaue the Sacramēt, which were not
able to receaue with the whole congrega-
tion: to them which were neither chryſtē,
neither asseyld, he wylled that the sacra-
ment sholde be gyuē. Besyde thys he dyd
put

Caluin in
what thin-
ges he fol-
lowed Lu-
ther, and in
what thin-
ges he o-
uerrā him
in wicked-
nes.

put downe holy dayes, and the readyng of the Epistle & the Gospell, as the Church was wont to vse them. And lest he shoulde be thought to take so much upon hym only in the sacramēt of the altar, he dyd also deuise a newe doctryne in the sacramēt of Baptisme. For where as he had learned this lesson of Luther, that they make the death of Christ of none effect, & that they seke an other Mediator besyde Christ, which thinke good woorkes necessary to saluation, nowe because Baptisme is a good woork, he thought that they which teach that we be saued throughe Baptisme, do fynde an other meanes to come to heauen, then by the death of Christ, and that they make the blood of Christ to be shedde in vayne, which seke for any soule health in the water of Baptisme. Therefore he teacheth, that infantes, if so be, they be begotten of Christian parentes, be made members of Christ, be accompted the children of God, and made heyres of y^e kyngdome of heauen withoute Baptisme. So that forasmuch as to the intent they may be saued, it maketh no greate matter whether they be Christened or no, he is well contented that they departe out of this lyfe

Baptisme
is not ne-
cessary for
infantes,
sayth Cal-
uine.

¶

with

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without Baptisme: alas, what haue these fond fellowes left vnriseled? To what boldnes & bedlemnes are they not growne? which haue not feared to do villanye to the very sacramēts, without the which no man may be saued.

A comparison betwene the Lutherans and the Zuinglians which of them be best.

Nowe therefore you haue.ij. Ghospelles, yf so be it be lawfull to terme so synfull sectes, with so honozable a name, one of the Lutherans, an other of y Zwinglians. for bothe sydes will take theyze othe vpon a booke, that opinion which they defend & mayntayne, to be the pure and lyuely worde of God. If you wyl weygh the doctryn of bothe parties, the Zwinglians go farr beyond the Lutherans, or certaynly come not much behynde them: these alleadge as many places of Scripture to serue theyze turne as they do, & as for their ioly graue in utteryng their myndes, and vehemente in perswading, they stayne them, & carry the garland from them. If you will haue regarde to an outward shewe, and counterfeyt coloure of holynes, the Lutherans graunte, that the Sacramentaries be more Godly lyvers then them selues. For thus Nicolas Amldorffius a Lutherā doth wyte of them: The Anabaptistes and the

Nicolas
Amldorff.

Sa.

Sacramentaries do beguyle all Germa-
 ny with theyr holynes, as monches dyd
 deceaue all the worlde with theire preten-
 sed holynes. If you wil go by the number,
 the Sacramētaries cleane wey ghe downe
 the Lutherans, seing they haue inuegled
 many Lutherans to be of their opinion.
 They them selues confesse this: for one of
 the cheife Doctores of theyre game Thon
 Westphalus, dothe crowe after this sorte: *In his booke*
 no false doctryn is spred so farr abroad, *intituled,*
 none is mayntayned so earnestly, or coue- *A ryght*
 red so wth the cloke of hypocrisie, none doth *saythe of*
 lede so many in to þ bywayes of errours, *the supper*
 as dothe the deceaueable doctrine of the *of oure*
 Sacramētaries. who also in an other pla- *Lorde.*
 ce wrytyng agaynst Caluin, dothe call his
 owne cōpany for þ smalnes of it, a weake
 and feble flock in comparison of the huge
 number, in whiche he hytteth Caluine in
 the tothe, that he doth glozy and putte all
 hys cōfidence: & this euerie man knoweth,
 þ verpe fewe embraced Luthers Gospell,
 except the cities of Saxonie: all the resi-
 due, whether they be in helvetia or Ger-
 many, they be either Catholykes or Sa-
 cramentaries. But if you will haue an eye
 vnto a stubbern stomack in defendyng a
 . C iij wrong

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wrong opinion, it is so farre of, that the Zuinglians peld one iote to the Lutherans in this point, that Caluine maketh his crakes, & they be stouter Champions a greate way: for at what tyme the Lutherans for profe of theyr doctryn dyd cherefully offer them selues to terrible deathe, he sayth that his scolefellows the Zuinglians were much moze redy to scale the truthe of theyr doctryn as they toke it, with theyr blode. and to prove his saying true, reade the Register of all those martyres, whiche have stode in the defence of theyr herisye vnto death in oure tyme, you shall fynde among them mo Zuinglians then Lutherans. So then althoughe the Zuinglians be not one iote behynde the Lutherans, and beare them selues no lesse bragge vpon the scriptures then they doe, yet eche of them esteeme one an other worse then heretykes: specially the Lutherans do so abhorre the Zuinglians, that they thynk men shold stoppe theyr eares when they speake, and that theyr blasphemies ought rather to be cofuted with & sworde of the Magistrate, then with the pen of a learned man, in so muche that the Sacramentaries cōplayne much of theyr crueltye

tie, saying þ the Lutherāns haue not dꝛiuen
away the tyꝛanny of the Pope oute of the
land, but rather haue taken it in to theyꝛe
owne hand: and that in steade of shaking
þ Popes woden yoke from theyꝛ neckes,
they haue put on a yoke of yꝛon. But Jhon
Westphalus hearyng of this complaynt,
to excuse his bꝛotherhoode, sayth, that it
is no Tyꝛanny, to resist heretykes which
be Tyꝛauntes of the soule, and to hynde
them from pꝛactising vpon Chꝛist his flock
theyꝛe cruelty outwardly coloured with
fayꝛe wordes, but inwardlye kyllyng and
destroꝛyng, not with the materiall swerd,
which only sleaeth the body, but with poi-
son of coꝛrupt & pestilent doctryne, where
with þ dyuell kylleth mennes soules, spea-
kyng them fayꝛe and feadyng them with
lyes. The pastoz (sayth he) playeth not the
Tyꝛant, which chaseth away the wolues.
The Magistꝛat vseth no tyꝛanny, if accor-
ding to the lawe he cut þ combes of mys-
doers, and dothe execution of them which
be giltꝛe. the rulers of the Church ought
not to be accused of tyꝛanny, because they
excommunicat bꝛeakers of oꝛde and stub-
bourne persones, because with worde of
mouthe & wꝛyting they reꝛoue false tea-

Jhon west-
phalus his
aunswer
for the Sa-
cramenta-
ries.

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chers, because they put tempozall rulers in mynde of theyze dutie, because they allowe the pꝛocedinges and necessary sharpnes of Magistrates in punishing syn. If spirituall Magistrates & Ministers wolde with moze smarting remedies dꝛyue away the daungerouse diseases, which infect the membꝛes of the whole bodye, the Church sholde be lesse troubled with these soule-seacres, it sholde sustayne lesse damage: so many sholde not be seduced, as there be now: and being seduced, sholde not stand so styf in theyze erroures. We spake these wordes very truly agaynst the Sacramentaries, which may also sarue fytly agaynst hym, and hys fantastickall fraternitie.

Nowe as touching the Sacramentaries, Martyn Luther dothe gyue thys verdict of them: In good earnest we gyue sentēce, that all Zwinglians and Sacramētaries be heretykes, & none of Christ his church, because they say, that the body and blood of Christ is not receaued with the carnall mouche in the honozable Sacrament.

Who also in a certayne epistle to a noble mā Albertus Marques of Brandenburg, Duke in Prussia, sayth, that no conferēce oz disputation ought to be had with them,

foz so muche as euen frō the begynnynge,
so farr as there is anie Christian grownde,
de, there hath bene one unifoyme belefe
of all men, concernyng thys Sacrament.
Therefoze (sayth he) if any man do nowe
doubt of it, he dothe as though he bele-
ued not one, holy, and catholyke church.
Who also semeth not onely to condemne
all the whole Church of heresye, but also
Christ hym self with his Apostles & Pro-
phetes, with whose moste reuerend testi-
mony this article is confirmed, in þ which
we do professe, that we beleue the holy ca-
tholyke church. Foz so sayth Christ: I
am with you vntyll the end of the worlde.
And Paule calleth the Church the pyller
and staye of the truthe. Moreouer, theyre
owne opinion beareth wytnesse agaynst
them, foz so muche as in the exposition of
thys text they so iarr and disagree, that a
man may fynde almost seuen oz eyght in-
terpretations. Here Martyn Luther pro-
nounced a moste true sentence, makynge
no more agaynst the Zuinglians, then a-
gaynst hym selfe, and hys owne broo-
de, which scramble by the eares no lesse a-
mong them selues, and set no lesse by the
consent of the Church then they doo. he
goeth

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goeth on wytyng to þe forsayde duke, say-
 ing in thys manner: Wherefore I aduer-
 tise and beseeche youre grace, that you will
 auoyde suche men, & suffer them not with-
 in þe p̄cinct of youre iurisdiction: for this
 you must nedes assure youre selffe, that if
 you graunt suche sowers of sectes anye
 quiet abyding in youre territories, when
 you may be rydde of them, it shall be an
 heauy burden to youre conscience, & you
 shall scantly be able euer hereafter to pull
 oute the worme which continually shall
 gnawe it. Thus dyd Luther warne hys
 adherentes to graunt no intertaynement
 to the Sacramentaries, whome he boldly
 dyd affirme to be ministers of Sathan, ly-
 ars, yea very lying it self, hypocrisie, and
 simulation. And in that booke which he
 intituled *De cena Christi*, of the supper of
 Christ, he biddeth all men beware of Zui-
 glius, as of the popson of Sathan. This
 is Luthers censure or verdict vpon the
 Sacramentaries.

what the
 Sacramēta-
 ries think
 of the Lu-
 therans.

Nowe on þe othersyde heare what they
 thinke of Luther and all hys partakers.

The Lutherans (sayth Becolampadius)
 byrnyng with them a blase or appearaunce
 of the worde of God, but not the worde of
 God

God in dede, as the common trade of heretikes is, who all will seme to haue the staffe of God hys worde to leane vpon.

Bucer also wyrteth, that euery man speaketh ill of Luther for hys conptrolpng & snappishe kynde of wyrtynge, and for that he can not abyde that any man tholde contrary hym. If he wyl bynde men (sayth Bucer) not to gayne say hym in any point, let hym proue hym selffe to be God. In translatyng and expoundyng the scriptures, he hath committed very grosse faul-tes, & that not in a fewe places. Thus you see, that the Zuinglians thought it to be come them as well to swarue fro Luther, as it dyd Luther to differ from the vniuersall churche. In lyke manner the ministers of Surk makynge answer to a booke, which Luther a lyttell befoze he dyed, had set oute agaynst the Zuinglians, inueryhing bytterly agaynst them, among other thinges speake in this wyse: The Prophetes and Apostles had alwayes regarde to the glory of God, not to theyze owne priuat preferment, not to theyze owne selffe wyl & prowde conceite, but they only dyd seke the soule healthe of synners: but Luther seketh hys owne profyt, he is styff necked,
he

*In his Dia-
logues a-
gainst Mes-
sianthon.*

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he is puffed vpp with pryde, he strayght way gyueth them ouer to the Dyuell, as many as at a beck will not subscribe to his opinion: and in all his refo:rnations there appeare many tokens of a malitiouslye spyryt, but not one sparck of a frendly or fatherly affection. Yo, this is the iudgement of the Sacramentaries vpon Luther & his followers, & agayne the verdict of Luther concerning the Sacramētaries. And it is not to be doubted, but bothe verdictes be true, since bothe parties came forth of one scole, and were taught of one scole-master the Dyuell. Some there be which reporte abroade, that an agreable confession was made betwene the Zuinglians & the Lutherans, concerning the sacrament of the altar. But lest any man sholde be deceaued with this false rumoꝝ, I thinke it good to folde vpp in a fewe wordes, what I knowe certaynly of this matter. I haue already opened, what heauyng & shoueing was betwene Luther, who affirmed the bzeade to be the body of Christ substantiallyly and really, and Secolampadius and Zuinglius, which sayde, that it was but a signe & bare figure only. The which contention so sone as it begā to be made hotte,

in cōtinuance of tyme, it grewe to suche
 a greate flame, & they tossed the fy at ban-
 des of this controuersie one at an others
 heade, aboute the space of fyften yeares,
 because (as Caluyn wryteth) they coulde
 not abyde to heare one an other quietlye
 to speake theyze myndes: For (sayth he)
 althoughe they met once together to dis-
 cusse thys matter, yet they so helde one an
 other at the staffes end, that they brake of,
 and left the matter in as euell a pyckell as
 they founde it. So that when they shoulde
 haue come to some agreement, they shon-
 ke backward more and more, myndyng no
 thing elles, then to mayntayne theyze ow-
 ne oppinion, and to comptroll and confute
 them, whiche sayde the contrarpe. When
 Caluin spyed that, he toke vpon him to be
 iudge betwene them bothe, as Muncerus
 intermedled hym selffe betwene the Pope
 and Luther, & condemnynge as well Zuin-
 glius and Becolampadius hys opinon,
 as Luthers, brought in a newe heresye,
 neuer heard of before, not only vnknewen
 to the auncient Fathers and Doctours,
 but also straunge to the late vppstart dy-
 uellische proctoures the Sacramentaries.
 For he taught, that breade and wyne vled
 in

Caluin tak-
 king vpon
 hym to be
 a iudge be-
 twene the
 Lutherans
 & the Zuin-
 glias, ray-
 sed vpp an
 heresie ne-
 ver heard
 of before.

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in oure Lorde hys supper, be nothing elles then an assuraunce, and as it were a certayne seale confirmyng all the promisses made vnto vs in Christ: and thys dyd he teache withoute the authozitie of þe scriptures, withoute the warrant of the holy fathers, without the consent of hys owne fraternitie. With which doing besyde offending of Luther, he gat greate displeasure of the scole of Tigurine: the whiche scole, for so muche as it dothe reuerence Wylke Zuinglius, as the fyrst founder of theyre doctryne, coulde not abyde þe Caluyn shoulde fynde faulte with hym, & without any warrāt of scripture forge a newe fangled oppnion of the sacramēt: Caluyn afterwarde glad and fayne to quenche this hott displeasure kyndled against hym, dyd wyryght an Epistle, in which he labored to shewe, that he dyd not swarue from Zuinglius and others his good masters of that scole, in the doctryne of the supper of oure Lorde, whereas in very dede he varped greatly frō them. Whea he went aboute to beare the people in hand, þe all they which held and beleued the Confession of Murburch a citie of the Wandales, dyd ioyne with hym in hys doctryne of oure Lorde hys

Caluincō-
victed of
a lye.

hys supper. Of þ which thing seven yeaere
 befoze, he set furthe a certayne booke in-
 tituled, A sum of the confession of the sa-
 cramentes: in which he plyer it a pase to
 declare, that the Confessionistes of Aus-
 bourge, do not once wrynckell, but go smo-
 thely away with that opinion of the sacra-
 ment of oure Lordes supper, which þ Con-
 fessionistes of Tigure oz Surk do teache,
 among whome Caluin hym selffe is num-
 bzed. Howe, for so muche as by the space
 of one yeaere oz twayne, no mā did wryght
 agaynst that forsayde booke of Caluine,
 many dyd gesse by thys long silence, that
 Caluin hys councell was accepted and al-
 lowed: and then began thys to be bzuted
 abroade, that the Confessionistes of Aus-
 bourch, of Lutherans were become Zuing-
 glians. Dyuerse of Luthers scollers sto-
 med at thys, that they sholde be reported
 to haue bene traytours to Luther, & lyke
 runagates to haue fled to Zuinglius sy-
 de, for so muche as it was unknowē to no
 man, howe earnestly Luther dyd set against
 the opinion of Zuinglius concernyng the
 Sacrament of oure Forde hys supper.
 Therefore there stepped forth some which
 with contrary bookes, confuted that forna-
 med

Called in
 Laten Au-
 gusta Vin-
 delicorum.

THE HACHET

med booke of Caluine: agaynst whome, it
is nowe moze then .ii. yeares agoe synce
Caluin dyd wyte a booke, intituled A de-
fence of the sounde doctrine of the Sacra-
mentes, whiche the Ministers of the Ty-
guryu and Geneva Church had compres-
hended befoze in a bzeke forme of Confes-
sion, contayninge a confutatyon of those
reproches, with the whiche vnlarned and
euell tonged men do flounder it. not long
after, he also dyd set fozthe an other defen-
ce agaynst y false accusations of Joachim
Westphalus, whose bookes, which he na-
mely dyd wyght agaynst Caluin, as yet I
could neuer come to syght of. yet foz all
that, whylst I was wytyng this worke,
there happened to come in to my handes a
lyttell booke of y sayde Joachim Westpha-
lus a Lutheran, which booke hath this na-
me: A iuste defence against the lowde lyes
of Jhon a Lasco, which he telleth agaynst
the Churches of Saronie, in his Epistle
to the moste excellent Kyng of Poyle. In
a letter sent to y Senatoures of Franck-
forde, he maketh twyse mentyon y whylst
Luther lyued, there were certayne at Frac-
forde vpo the ryuer Meyne which taught
Zuinglius his heresie & that very craftily
vn

under thys cloke that they swarued nothing from the Churches of Saronie: of whome that they sholde take diligēt hede, Luther hym selfe dyd earnestly exhorre them by wrytyng. But after that Luther was deade, he saythe, that they more boldly and more shamfully dyd set lyes a broche, saying, that in the Sacrament of oure Lorde hys supper, they dyd agree with the Confessionistes of Aulsbourgh: when in dede (as he sayth) there is greate difference betwene the Confession of Aulsbourgh, and the doctryne of the Sacramentaries: for so muche as the Confessionistes of Aulsbourgh do teache, that the breade is truly the body of Christ, that the body & bloode of Christ, is truly distributed by the handes of the minstre, and is receaued in this sacramēt with the mouthe of them which cōmunicate: contrariwyle the Sacramentaries do teache, that it is only a token or signifycation of Christ his body which is absent, that the minister gyueth but bare breade and wyne, and that the receauer taketh but bare breade & wyne. Wherefore he exhorteth the Magistrates of Franckford, & they wyl be ruled by Luthers counsell, that they auoyde suche false teachers,

D

and

THE HATCHET

Heretykes
are to be
handled &
punysbed
seuerely.

and banyshe them cleane oute of theyr ci-
tie. A scabbed shepe (sayth he) is sequestred
least it infect the whole flock. A putrified
member is cut of, least it corrupt the resy-
due. Leprouse men be shut oute of all com-
panye, least they payson them which be
hole: howe much moze ought those, which
be taintyd with the spirituall leprosy of
soule, be abandoned and remoued farre,
least they spill & infect the shepe of Christ.
The Apostle forbyddeth to receaue in to
house those which byng not with them
Apostolyke doctryne, least the receauers
may be partakers of theyr euell doinges;
then howe shall they be intertayned in to
Christian mennes company, which byng
a doctryn cleane contrary to the Aposto-
lyke veritie? The scripture dothe oftenty-
mes prayse hospitalitie, it comaundeth to
use mercifull and charitable dedes toward
banished men and straungers: but so that
we hurt not oure sayth, so that for doing
good to a fewe, we hurt not a greate ma-
ny. For as it is a dede of charitie, to re-
ceaue straungers in to hospitalitie, and to
intreate them courteously, if so be for theyre
frendly intertaynement and good turnes
they disquiet not the churche and the com-
mon

mon wealthe, so it is an uncharitable dede to bestowe hospitalitie vpon them which be vnthanchfull, busye bodie, and hurtfull to the weale publyke: to pitie them, to cherishe them, is no poynt of Christian charitie, but a mayntaynaunce of dyuellishe puerisytie, it is not mercye, but crueltie.

Thus dyd Joachim spake in that epistle which he dyd send to the Magistrates of Franckforde, this present yeare. 57. Of y^e which matter Tymanus the pastoz of Bremen thys yeare laste paste dyd wyte muche to the same effect. Afterwarde I dyd see a very newe boke set furthe by Caluin, which he named: The laste admonition of Ihon Caluin to Iochimus Westphalus, vnto y^e which if he do not shewe hymselfe obedient, he shall be so taken and haudled, as Paule comaundeth vs to take & handle obstinate heretykes. In the which booke also he rayleth lyke a rybaulde vpon the Citizins of Meidburge, Breme, Ilhesam, & certayne other cities of Saronie, which with common consent had condemned his opinion: he telleth them that they be so be- witched with theyre erreure, that the au- cient diuines among them, be ignozant of those thinges, which younge children do

Caluine
rayleth a-
gaynst the
Lutherans
spytefully.

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learne in theyze Catechisme. He saythe, þ
 these brastely men neuer tasted what ver-
 tue is in the supper of the Woꝛde, oꝛ what
 it ment, that they be past all shame, that
 nothing cometh from them but shouelles
 full of flanders and false repoztes: whilst
 they tell foꝛ truthe Luther his lowde lyes,
 so that they may make theyze blynde bro-
 therhode and the ignozant soꝛt beleue that
 the mone is made of grene chese, bring co-
 tented only to be pꝛaysed of þ people, they
 feare neither the iudgement of God, nei-
 ther of hys Aungelles. He casteth in they-
 terhe theire bedlem boldnes, flyꝛtyng, and
 folishe lightnes, blynde dꝛonckennes, dog-
 gishe and currishe curstnes, Lucifers los-
 tynges, saying that pꝛyde is to them in stede
 of Godlynes, that madnes hath spoyled
 them of all manly & ciuile manners, that
 stubboꝛnes hath left no light of reason
 oꝛ discretion in them. He calleth the bꝛayne
 sycke noddies, Cyclopes, a pꝛowde rable-
 ment takyng part with those Spꝛauntes
 which the Poëtes sayne to haue interpꝛy-
 sed to pull Iuppiter oute of heauen, bat-
 tars and bawlers, phꝛantyphe, beastes, pe-
 uishe, pꝛowde as peckockes, styf as stakes,
 & with suche other coloures he paynteth
 them

them. He complayneth on them, that they cry oute of hym and hys, that they be not worthy to treade vpon the grownde, and that onles they be spedily dispatched oute of the worlde, there is no other mercy to be shewed vnto them, but to banishe them, and send them to lyue among the fearce Scythians, & vntamed Indyans: also because they accuse Kynges of fluggishnes, for not drawing oute the sword strayght way, to make hauocke of the Sacramentaries, and to race theyre name oute of all remembraunce. These be the wordes of Caluin in hys forsayde booke, by þ which it is gyuē vs playnely to vnderstand, that it is but a tale of a tub, which is reported of the agreement of the Lutherāns and the Zwinglians, seyng all þ Churches of Saxonie for þ most parte, haue condemned þ doctryne of þ Sacramentaries. Although in þ meane season, that is not to be dissembled, howe he dothe make hys bragge in the same booke, that þ two eyes of Saxonie, Wittenberge, and Vipsia, dyd not decree any suche thyng agaynst his doctryne, neither Philipp Melancthon, whome he saythe, can no moze be pulled from agreeing with hym in this one poynte, then

D iij he

THE HATCHET

he can be pulled from his owne bowelles. But it followeth not by and by that it is true, because Calvin wyrteth so: & we do conceaue a better opinion of Philipp Melancthon then so.

Of the
thyrd sect
of the Ana
baptistes.

You thynk peraduenture, that these .ii. sectes be they only, which in this our miserable worlde durst chalenge vnto themselves the name & authoritie of the Gospel. But you be deceaued, if you thynk so. For by syde these, there is an other thyrd sect moze peryllouse, the which, because it baptizeth agayne those which were lawfully baptized of the Catholikes, is called the sect of *the Anabaptistes*: of which sorte the brotherhood called, *Waldenses*, seemed to be, who withoute peraduenture of late dyd rebaptise, althoughe some of them but euen *the other daye*, as they declare in theyr *Apologie*, haue gyuen ouer that manner of twise baptisynge: notwithstanding, as sure as God, they agree in many articles with the *Anabaptistes*. Which *Anabaptistes* trulye, *Antonius Coruinus* dothe wyrite in hys *Dialogues*, to haue chefelye issued out of *Zuinglius* sect, no otherwise then *the deceptfull Grecians* dyd out of the woden horse, which they dyd bring trayte-
rously

rouly into Troy. But if any man will searche thys matter moze depely, althoughe they be of one opinion with the Zuinglians, concerning the Sacrament of the altar, yet shall he fynde, that they haue sucked theyze Anabaptisme oute of Luthers pap-
 pes, that is oute of Luthers booke. Certaynely Balthasar Pacimontanus, which semeth to haue fyrst sowed this sect, dothe triumphe, that Luther was of his mynde: as Luther hym selfe confesteth in a boke which he dyd wyte to. n. Parrische Prestes concerning Anabaptisme. Bucer also dothe the wytnesse, that the Anabaptistes whos pell cam, from whence Luthers doctryne dyd come, that is to say, oute of Saxonie.

At what tyme Luther dyd wyte to the Waldenses, among other theyze articles, he founde greate fault with this, that they baptized younge chyliden, in hope of that faythe, which they sholde obtayne, when they came to yeaeres of discretio. He sayth therefoze, that it were better not to baptize younge chyliden at all, then to baptize them withoute faythe: because the sacramentes neyther ought, neyther can be receaued without fayth. And if you receaue any sacrament withoute faythe, you shall

Anabapti-
 stie fyrst
 sprang out
 of Luther
 his doctrim

Balthasar
 Pacimontanus
 fyrst
 founder of
 the Ana-
 baptistes
 sect.

Bucer in
 the. 3. chap.
 vpon Saint
 Matthe.

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receaue it to poure greate damnation. We laye against poure doctryn (sayth he) this saying of Christ: he which beleueth and is baptized, shall be saued. Hereof dyd the Anabaptistes take occasion of theyze heresye. For whereas Luthers opinion semed to them to be agaynst all reason, as in very dede it is, & younge childzen haue saythe of theyze owne, they thought it a moze sure way to let them alone unbaptized: and not to Chrysten them, tyll suche tyme as they coulde beleue for the selues, because they sayde, this was grounde vpon the worde of God, which worde they cryed with lowde voyce, sholde endure for euer, and agaynst which worde they dyd make theyze boaste, that hell gates sholde not be able euer to preuaile. Among whom one Menno Phrisius, who semeth to pass all the sorte of them in learning, saythe in this wyse: Certaynely, o heauenly Father, I can not be deceaued in this matter with thy worde: I haue beleued, and that haue I receaued by the holy Ghoste, as & worde of truthe. And with in fewe lynes after: I knowe certaynely and surely, that with this my doctryne, which is the worde of God, in the day of ryghtwise iudgement, I shall

Menno
Phrisius
his holde
brag co-
cerning
his doc-
trine.

I shall iudge not onely Lordes & Princes,
not onely the worlde, but also þe Aungelles
them selues. Thus dothe he magnifically
make his vauntes of his doctrine, as thou-
ghe it were God hys worde, with no lesse
confidēce and corragiousnes then Luther
dyd of hys doctryne. Notwithstandyng
Luther dyd as hottly inueyhe agaynst this
sect, as he dyd agaynst the sect of the Sa-
cramentaries, and wytyng a booke to two
Plebanes, as before I haue made mentiō,
among other sayinges he vseth these wor-
des: Whereas the Anabaptistes saye, that
we fynde in no place of scripture, that in-
fantes either haue faythe, or þe they ought
to be baptized, we graunte in dede that it
can not be proued by any scripture which
saythe playnely and euidently in these or
suche lyke wordes: You ought to baptize
younge childzen. for they do beleue, if any
man be earnest with vs to shewe any suche
text, we must nedes gyue hym place, and
graunt hym the victoꝛye, for we fynde it
not in the whole Byble. But good & rea-
sonable Christians do demaunde no suche
thinges of vs: that is the fashion of bla-
blers, and obstinate persons, to the intent
þe they may be accompted wyse. But they

Luther is
fayne to
flee for hel-
pe to tra-
ditions a-
gaynst the
Anabap-
tistes.

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foz all theyze Byble bablyng, and cryng
foz scripture, alleadge foz them selues no
scripture, which saythe, you ought to bap-
tize those which be of yeares of discretio, but
not infantes and younge childzen. By
a by after, by the tradition of the Apostles
allwayes obserued in the churche of God,
he teacheth, that younge childzen are to be
baptized, all be it no scripture dothe gyue
any suche commaundement. And lyke as
befoze in defending the Sacrament of the
altar, so now in mayntayning Christning
of younge childzen, he dothe cheifly leane
vpon the authozitie of the churche: which
authozitie foz all y he wyl not let vs laye
in his way (foz feare of gyuing him a fall)
so oftē as he requirerh scripture of vs, foz
profe of any one thing be it that it hathe
bene reccaued and allowmed of the church
neuer so many yeares.

The Ana-
baptistes
wurfe the
all other
sectaries.

This therfore is the thyzde Whospell,
much moze pestilent then y other wayne.
Foz besyde that it taketh clene away the
sacrifice of the Masse, & the ordze of Pres-
tehode with the Lutherans, and denieth y
real pzenence of Christ in the Sacramēt of
the Altar with the Zuinglians, it hathe
many other articles, bothe blasphemouse &
also

also seditious. For it forbiddeth the publick ministry of God his worde, it defendeth that Christ toke not man his nature upon hym of þe blyssed virgyn, it reneweth the error of the Chiliastars, it despyseth rule, and wyl not haue men subiect to lawfull authoritie. Therefore, where so euer this sect taketh place, it rayseth vp greatesse uprores and seditions. Examples of this we haue many cities in Germany, & especially the cite of Munster. For as Henry Dorpius a Lutheran, and he which translated his history out of the Germane tongue in to Latine Ihon Sleidane a Zuinglian, haue wyrtten in theyre Cronicles, aboue foure and twentye yeares agoe, ther cam fyrst thither certayne preachers, to declare vnto þe people in stede of Christ his Gospel, þe doctryne of Luther, whome when the Catholyke prestes thought in no wyse to be suffred, Bernard Rothman with his companyons, whome Philipp the Vantgraue of Hesse had sent to further & aduance Luthers learnyng, dyd þe which all heretykes vse to do: that is, chosyng & appoynting oute certayne cheife learned men of the catholyke faith, they prouoked the Catholykes to ioyne with them

in

An example by the cite of Munster.

Heretykes manner to provoke catholykes to dispute before a laie iudge.

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in disputation: & that befoze a lay Magistrate, whome they appoynted to be theyz iudge, and befoze whome they promised to proue the doctryn which the Catholykes held, to be false and erronious. But whē the Catholyke Pzestes refused to dispute with them, they departed the citie, after y they were forbydden to execute theyz office of preaching the worde of God. After this departure of the Catholykes, befoze a yere was comē fully to an end, the Anabaptistes lykewyse began in the same citie to sowe the seades of theyre doctryn, vnder the name of Christe hys Ghospell. And whē they had prouoked one an other to set fote to fote in disputation, but on y selfesame condition which befoze was offered to the Catholykes, which was, that nothing shold be alleaged but Canonicall scripture: beholde, Bernard Rothman, the cheifest trumpetoꝝ in all that citie of Vuthers Ghospell, who makynge y lyke lawe a lyttell befoze, had chalenged the Catholykes to come to disputation, now wolde admitt no suche condition. So it cam to passe, that the Lutherans, which not long befoze had thrust the Catholykes oute of y towne, they themselves fearyng to mete

oz encounter in disputation with the Anabaptistes, were shortly after by them banished y^e same towne. No meruayle, though they were so handled. For the Senators also were pulled downe from theyre iudgement seates, the churches were spoiled and burned: and whosoever wolde not take parte with y^e Anabaptistes, perforce was dyspuen oute of the citie. As for Bernard Rothmā, Henry Goles, Godfrey Stralen, sent oute of Hessia, as they of Christians grewe to be Lutherans, so of Lutherans they becam Anabaptistes, and with tothe and nape furthered the Gospel of Anabaptistes, shewing vs the experience howe true that is which is wyrtten in the Scripture: The wycked man when he cometh in to the depth of syn, careth not what he dothe. For if any man do once forsake Christian Religion, vnto what so euer sect he dothe afterwarde inclyne, he makethe it but a pastyme to leape from one heresie to an other.

And this sect truly of the Anabaptistes, *Anabaptistes be di-
uisued in to
diuerse
kyndes.* is diuided in to many sections. For they agree not in y^e principall pointes of theyre doctrine. In certayne cities of Germany some dyd run aboute naked, as though they

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they had a bumble be in theire bzeche, exhortyng the people to repentaunce, seking in þe meane whyle busly, how they might fynde any oppoortuntye to set the people together by the eares. Neither dyd thys heresie begyn yester day, oz the day before, for it reigned also in saynt Augustyn his tyme. And as the moste parte of all other heresies be, so was this in the begynnynge deuyded in to many other partes. For some were called Donatistes, other Rogatistes, other Maximianistes, other Circenses, who at the length were converted fro the sect of the Donatistes (for their name was moze famousse then the reste) to the unitie and fellowshyppe of the Catholique churche: other some were called Circumcelliones, whiche no otherwysse then the Munsterians in our dayes, dyd go beyond all other in myscheuousnes, as saynt Augustyn in sundrie places recozdeyth, & Possidonius also, who dyd sett oute a booke of saynt Augustines lyfe, testifieth the same. And at this day this wydder hath no fewer hornes & heades, then it had in saynte Augustynes tyme. For some be called Munsterians, some Orantes, that is to say, Prayers, some Silentes, that is to wyt, keepyng silen-

August. in
his epistl.
50. and 30
and of he-
resyes. 69.
heresy.

Possid. in
the lyfe of
S. August.
chap. 10.

silence, *Somniantes*, that is, *deapers*, *Pueris similes*, that is, *lyke childzen*, *Synceri*, that is, *pure*, *Impeccabiles à Baptismo*, that is, *not synnyng after Baptisme*, *Liberi*, that is, *free*, *Binderliās*, *Sabbataries*, *Maderās*, *hofmannikes*, and other which sprong vp after them, *Circumcisi*: and it is lyke inoughe that the *Adamites* do pertayne to the *Anabaptistes*. Some authoꝝ do father the begynning of *Anabaptisme* rather vpon *Thomas Muncer* then vpon *Balthazar*.

Which *Muncer* aboue two & thirtie yeares agoe, made a commotion of countrey men in *Thuringia*: foꝝ y^e which fact, when he was woꝝthily punished, befoꝝe his head was chopt of, he is repoꝝted to haue lamented pitifully, foꝝ that he had seduced y^e people: moꝝe ouer, to haue recanted all his erroures, and confessyng his fault after the catholyke custome, to haue receaued y^e honorable sacramēt of the body & bloode of *Christ* vnder one kynde. But one *Philip*, which wyꝝteth a stoꝝy of hys lyffe, dothe make no mention that he taught to rebaptize those which were once baptized.

This sect of the *Anabaptistes*, I am assured, is a pestilent and an abominable sect, what so euer any other sect elles is. And

yet

Thomas Muncer of an Anabaptist dyed a penitēt Catholyke.

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pet for all that, they which haue embraced this sect, do stedfastly beleue, & assure themselves as well as the Lutherans, or Zuinglians do, that theyre synnes be forgiven them for Christ hys sake, that they be in God his fauoure, and that they shall inherit the kyngdome of heauen: and they be very precise that all they which followe theyre race, sholde certaynely and stedfastly beleue the same.

It is a false doctrine to teache speciall sayth with the which euery man shold assure himselfe that his synnes be forgyned

Eccle. 5.

Whereby we may see, howe false that principle of Luther is, that it is necessary for euery man, which will obtayne forgiveness of his synnes, to beleue surely, that his synnes be takē away, nothing mistrusting his owne weakenes, unaptnes, or unworthines. Which althoughe it hath all way bene, & is now a conclusion common to all heretikes, so it is flat against y scriptures, and the Catholike saythe. What can be moze manifest then this text of scripture: For the remission of thy syn be not without feare. All be it oure synnes be pardoned, pet for all that the holy Ghoste wyll not haue vs to be all together careles. Not withstanding this scripture, these fellowes think it a deadly syn, if a man make neuer so littell a doubt that his syn is forgyned.

The

the same scripture sayeth vnto vs: Thou shalt not iustifye thye selfe befoze God, for he searcheth and knoweth the secretes of thy hart. do not they, I pray you, controll hys scripture, which dare boldly seale them selues a quyttaunce from all debt of deadly syn, and warrant them selues to be in God his fauoure: specially, seing to be iustified, is nothing ells in theyze opinion, then to haue obtayned forgyuenes of syn: An other scripture witnesseth: the hart of man is wycked and unsearcheable for man, and who shall be able to knowe it thozowly: I youre Voꝛde, which searche the hart, and proue the reines. But do not these men take vpon them to be as conning as God almightie, which take a coꝛceite that they be able to searche and trye theyze owne hartes: Which thing surely he durst not presume, which sayde: Who knoweth all his offences: Voꝛde cleanse me from my secret synnes: Neither he, which sayde: I feared all my woꝛkes, knowing þ thou doest not spare those which woꝛke wyckednes. If I be washed with snowe lob. 9. water, & my handes be as cleare as cristall, yet shalt thou dypp me in my fylthines, & I shall lothe myne owne garmentes.

Eccle. 7.

Hier. 17.

Psal. 18.

Job. 9.

E

Pau

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1. Cor. 4. Paule warneth vs, saying: Iudge not before the tyme, tyll oure Voꝛde come, who shall dyscouer the dedes of darcknes, and shall set open the secret counsellis of mennes hartes. And least any man may think that he speaketh only of that iudgement wherewith we iudge other, & not of that wherew we iudge oure selues, those woꝛdes which go a lyttell before, make S. Pauls meanyng playne: But neither (saythe he) do I iudge my selffe. I am gyltie of nothing, yet for all that am not I iustified: for oure Voꝛde is he which iudgeth me. Io, Paule a chosen vessell of God, dyd fele no pryck of conscience, yet for all that, he durst not be so bolde to iudge hym selffe, but he left that to God, who is y knower and seer of all hartes. Then, darest thou chalendge that thyng to thy selffe, which belongeth to God only? Hast thou y face to preuent his iudgement, before he haue gyuen his verdict of the? art thou so hardy as to warrant & assure thy selffe to be iustified, that is, that thy synnes be forgiven & pardoned? Christ gyueth vs in commaundimēt, saying: When you haue done all that you are bounde to do, say: We be vnprofitable seruaūtes: And makest thou

Luc. 17.

no bones maugre this pzecept of Christ, to vaunt thy selffe to be a profitable seru-
uaunt? For who so euer beareth himse lffe
surely in hand, that his euell dedes be done
away, that he is in the fauoure of God,
what dothe he ells, but crake that he is a
profitable seruuaunt? The scripture saythe: *Eccle. 9.*
Man knoweth not whether he deserue
to be loued of God or hated: & dost thou
cleane contrarily affirme, & thou knowest
thy selffe to be worthy to be loued of God?
For if thou boaste thy selffe, & thou know-
est certaynly, that thy offences be forgyuē
and forgothē, and that thou art inroled in
the boke of lyffe, what dost thou ells but
say, Thou knowest thy selff worthy to be
loued of God, and burden the holy ghoſte
with a lye: Holy Job sayeth: *Iob. 9.* If I shall iu-
stifie my selffe, myne owne mouche shall
condemne me: If I shall pleade that I am
innocent, it will proue me to be gilty: and
althoughe I were perfect; yet my soule can
not attapne to that knowledge. Art thou
more holy thē he? Art thou more certayne
of God his predestination then he? so that
thou darest warrant thy selffe, that thou
doubteles knowest thy selffe to be perfect
and innocent, which knowledge he confes-
seth

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Matth. 23.
Luc. 16.

seth to be kept secret from his soule? doest not thou feare least those wordes be spoken to the, which once were spoken to the Pharisees, whome Christ called paynted sepulchers: **Wou be they (sayth he) which iustifye youre selues befoze men, but God knoweth youre hartes: for that which is commendable in mennes eyes, is abhominable befoze God? And there can be no greater abomination in the syght of God, then this so greate presumption of heretikes.**

*The first
obiection
makynge
for speciall
faythe is
solved.*

1. Ioan. 2.
1. Cor. 5.

But some man peradventure wyl say: why then? do you forbidd me to beleue & remission of synnes, which we professe in oure crede, God forbidd: Yea I bydd you beleue constantly, and to make youre account certaynly, that there is remission of synnes in the Church, and that Christ hath sufficiently deserved thys forgiveness, for me, for the, for & traytoure Judas, for all men in & worlde, yea to them which are nowe, or here after shall be damned in hell: who hangynge on the crosse, is made a propiciation for oure synnes, and not for oure synnes only, but also for the synnes of the whole worlde, who by his death hath reconcyled vs to hys father. But & thou

thou sholdest beleue, that al men be partakers of this pardon, or that all do pleade possession in heauen at thys present, or þ all men shall inheryt it in þ worlde to come, not I, but the scripture doth forbidd the to beleue. he tasted of the sower cupp of deathe for vs all, but all men do not endeuoure to applye the benefite of hys deathe vnto them: he was a cause & meanes of saluation to all men, but the scripture addeth to all, which were and wolde be obedient vnto him. he dyd set the doore of euerlastyng lyff wyde open to all men, but Christ putteth this condition, If they shall kepe the commaundementes. If any man refuse to obey him, if any man shall not kepe his lawes, if any man shall not continue with him vnto the end, he which putteth no doubt but suche a man is neuer þ lesse sure to be saued, what doth he but deny þ sentence of the Gospel, which shall be pronounced vpon them which are set on the left hand among the goates: a uoyde hence from me you cursed caytyfes in to euerlasting spar, which is prepared for the dyuel and his aungelles. So then, to teache þ it is necessary for euery man to þ attayning of saluation, to beleue cer-

Heb. 2.

Heb. 5.

Matth. 25.

THE HATCHET

taynely & to feare nothing, that his syn-
 be forgyuen him for Christ his sake, that
 he is God almyghtys deare darlyng, &
 without question he is one of the heires
 apparant to y^e crowne of glo:ry, is nothing
 els then to teache that there be no pay-
 nes of hell prepared for the wycked, who
 doubtes as euerye Christian man bele-
 ueth, shall taste of terrible tormentes: not
 by Christ his default, as who shold say y^e
 his death and bytter passion auayled lit-
 tell to the sauing of theyr soules, but by
 theyr owne naughty negligence, whiche
 laboured not by worthy workes of repen-
 taunce, to applye the vertue of Christ his
 death and passion to them selues. Where-
 fore, if I be not bounde to beleue that all
 men haue theyre synnes forgyuen them,
 if I be not bounde to beleue so of this man
 or that man, then trulpy am not I bounde
 to beleue so of my selffe, onles it be special-
 ly reueled to me of God.

Here wyl these heretykes replie: you
 do so reason with vs, as though we en-
 couraged them whiche styll ly wallowing
 in theyre wickednes, to beleue that they
 be in y^e fauoure of God, whereas we only
 speake of them which be conuerted. I as-
 sure

The secōd
 obiection.

sure you, I dyd shoote at thys marke, I
longed to make you confesse so muche.
Well then, you graunt that there is some
thyng in vs, which may bolden & harden
vs to beleue certaynly and assuredly, that
is, if we be auerted from oure synnes and
conuerted to God. But I pray you Sirs,
what if one seme in his owne fansie to be
conuerted, which is not cōuerted in dede?
As for an example, A peruerse Lutherā
thinketh hym selff to be a cōuerted man,
a moze peruerse Zuinglian taketh hym
selff to a conuerted man, the mozte per-
uerted of all the Anabaptiste, either Ser-
uetus, either Suenckfeldius, or any other
mozt pestilent heretyke doth esteeme hym
selff to be a cōuerted man, wil you therfo-
re warrāt hym to be in God his fauoure?
lyke as none be moze puffed vp w a proud
concepte of learning, then they which ha-
ue least learning of all, in so muche that
without cause it is not used in a prouerb,
which Thucidides wyrteth: Ignorance
bredeth boldnes, but knowledge causeth
one to doubt and feare the wurst: so it is
often sene, that such do certaynely & sted-
fastly beleue that they be conuerted, when
in dede they be mozt shamfully peruerted.

*Tuc. in his
secōd boke
of the wars
re of Pelos
ponnesus*

THE H A C H E T

- Eccle. 5.** The wyse man perceaued thys, when he sayde: there be wycked men so careles, and voyde of all feare, as if they lyued as vprightly as the most perfect men: whilst
- Actes. 9.** Saule thundered threathynge agaynst the disciples of oure Voꝛde, and mynded to murder them, and throughe ignoraunce plagued the churche of God, dyd not he seme thyncke you in hys owne concepte to burne with a certayne syngular zeale of Godlynes? dyd not hys mynde gyue hym that he sought after God with all hys harte? And that he dyd hym hyghe seruyce in makynge hauock of the Christians, for so muche as what so euer he dyd in that case, he dyd yt of emulation, because he was a meruaylouse pꝛecise follower of the tradytions of hys forefathers? He had therefore a zeale and was hotte of the spꝛyt, but not accoꝛdyng to knowledge, and therefore he obtayned mercye, bycause he knewe not what he dyd. Therefore that ys true whiche the
- Philip. 3.** wyse man wꝛyteth: there is a way which at the begynnynge semeth as yt woulde leade a man to lyfe, but the end of it draweth hym to deathe and destruction. And in an other place: Every man demeth the way
- Gala. 2.**
- Rom. 10.**
- 1. Tim. 01.**
- Pro. 14.**

way where in he walketh, to be ryght
 & strayght, but God weyeth theyze har-
 tes. But lett insydeles and heretykes **Pro.21.**
 go, althoughe the Zuinglians and the
 Anabaptistes thynke not them selues so
 greate heretykes as the Lutherans be.
 Let vs nowe speake of Catholykes. Yea,
 among them you may fynde, which think
 them selues to be couerted, when in dede
 they be not. Salomon hath a notable say-
 yng: who can say truly, my hart is cleane,
 I am not spotted with syn: in many fau- **Pro.20.**
 tes we displease God all the sorte of vs.
 And al be it we were conuerted to God
 with all oure hart, yet ought we not cer-
 taynely to warrant oure selffe, but fixing
 oure saythe in God his mercye, leue the
 certayne determination of oure saluation
 to his iudgement, which searcheth y har-
 tes and the raines. Wherefoze the pry-
 de of these men is to be accursed, which
 whilst they pronounce them selues to be
 conuertes, doubt not but that theyze syn-
 nes be forgyuen, and that they be in the
 fauoure of God.

But you wyl excuse your selffe agyne **The third**
 saying: We doe not truste to oure owne **obiection**
 worthynes, but to the mercie & promises **for speciall**
 of saythe.

THE HATCHET

of God, and we laughe at youre doltishe cauillation, when you say, that we must doubt by reason of oure vnworthynes.

For therfore was the Sone of God appointed a Mediator, because we be vnworthye, and that the father sholde haue mercye vpon this wretched lump, undeseruing, and full of fylthines, for his son his sake, who hathe suffered deathe for vs, tylen agayne, continually praying for vs, dwelling in vs, & clothing oure nakednes with the ornaments of his righteousness. According to the scripture: Nowe is there no condemnation to them whiche walcke in

Rom. 8.

Christ Iesu. You say well in dede, if the promysse of Christ were without all condition, if he wolde voutlasse to bestowe hys mercye vpon them which turne not away from theyre synnes. But nowe the case standing, that he hathe made his promysse

Matth. 19.

in this sorte: If thou wylt entre in to lyffe, kepe the commaundementes. and that he sheweth his mercye vpon none, but vpon them, which repent, and turne from theyre synnes. This youre opinion is a nowne adiectiue, and can not stand by it selffe. Do you think it to be a doltishe cauillation, to holde that we may well doubt by reason
of

of oure vnrightheousnes: why then: think
 you hym to be a foole, then whome Christ **Matth. 11.**
 wytnesseth none greater to haue bene boz-
 ne of a woman, who saythe: Bring forth **Matth. 3.**
 worthe frutes of repentaunce: Make you
 Paule also but a sole, who preached to the **Act. 26.**
 Gentiles, that they sholde do penaunce, &
 be conuerted to God, practisynge worthe
 woꝝkes of repentaunce: Who also wryting
 to the Corinthians, concerning the sacra-
 ment of oure Lorde hys supper, saythe:
 Who so euer shall eat this breade, & drinke
 this cupp of oure Lorde unworthily, shall
 be gyltie of the body & blode of our Lorde. **1. Cor. 12.**
 For who so eateth or drincketh it unwor-
 thily, eateth and drincketh his owne dam-
 nation. To Paule and Iohn do require of
 vs worthe woꝝkes of repentaunce, & yet
 wyl not you haue vs carefull for our wor-
 thynes: But you rather be to be accepted
 not onely wyles, but also wycked, which
 dare presume to reprove the holy Ghoſte
 of folre, speakyng by hys chosen vessels,
 because he demaundeth worthe woꝝkes
 of them which be penitent, and because he
 forbiddeth them to receaue the Sacramēt
 unworthily. You say truthe, that therefore
 the Sone of God is asygned a Mediator
 bet

THE H A C H E T

Colos. I.

because we were unworthy: but I pray
 you to that end, that we sholde contynue
 still unworthy: no I assure you: but that
 of unworthy wretches, he might make vs
 worthy, as S. Paule wyrteth, to be parta-
 kers of the inheritaunce of Sayntes. For
 onles he had bene made oure Mediator,
 onles he had gyuen hymselfe a redemption
 for vs, which were unworthy, althoughe
 we shoulde haue done all the good in the
 worlde, though he we sholde haue suffred all
 cruell tormentes, though he we had offered
 oure body so that it had burned, yet could
 we neuer haue brought forth the worthy
 woorkes of repentaunce. Therefore we must
 yelde worthy frutes of repentaunce, if we
 desyre to haue oure synnes forgiven, and
 come in fauor with God: the which wo-
 kes we neither can, neither ought to war-
 rant oure selues that we haue, for he only
 can iudge of that, who is the knower of
 all hartes. But nowe, if we shall do that
 (which he must iudge of, & not we oure sel-
 ues) then oure heavenly father for his son
 his sake which suffred for vs, rose agayne
 from deathe, prayeth for vs, & dwelleth in
 vs, not so much clothying vs, as recompen-
 sing with his owne righteousness, & which
 is

is wantyng in oure ryghteousnes gyue to
 vs by hym, the (I say) our heavenly father
 wyl be mercifull to this lumpe not nowe
 unworthy, & all defyled wth filthynes. God
 forbidd þeuer any suche w^{ro}ckednes shold
 synck in to godly mēnes hartes, þe we shold
 think so unworthily of þe death & passion of
 Ch^rist, as though he were not able to ma-
 ke vs worthy to be partakers of the inhe-
 ritaunce of sayntes in light, þe we might be
 c^oputed worthy of that worlde to come: as
 though it passed his poure to washe away
 the filthines of the daughters of Sion, of
 whome the scriptures beare wytnesse, that
 he hath washed vs from oure synnes in his
 blode. & agayne: The blood of Iesu Ch^rist
 purgeth vs from all syn. And in an other
 place, The blode of Ch^rist shal clense oure
 consciences. And agayne, The blode of
 Ch^rist shal clense oure consciences from
 deade wo^rkes, we wyl not derogate so
 myche from Ch^rist his blode, that we wyl
 deny hym to haue bene able to washe a-
 way oure filthynes: besyde this, howe shall
 God haue a dwellyng place in vs, if we be
 full of filthynes: seing it is writtē, wy^sdo-
 me shall not entre in to a malitouse min-
 de nether shall dwell in a body subiect to
 syn?

Luc. 20.
 Esa. 4.

Apoca. 1.
 Ioan. 1.
 Hebre. 9.

Sapi. 1.

THE HATCHET

syn: what partnership is there betwe-
 ne ryghteousnes and iniquitie: what fe-
 lowshipp is there betwene lyght & dark-
 nes: what atonement betwene Christ and
 Belial: Therfore, God wil not dwel in the
 lumpe of syn, nether wyll he be mercyfull
 to it if it be ful of filthynes. But he will
 make his abidyng in them, he wyll shewe
 1. Cor. 7. hys merke to them, which in tyme past
 haue bene greatly defyled, but after they
 were once couerted to God, haue bzought
 forthe worthy workes of repentaunce, be-
 yng washed so whyte by the benifyte of
 Christ hys blode, that afterward þe saying
 of sainte Paule may be verified of them:
 And suche ones haue you bene in tyme pa-
 ste, but nowe be you clesed, nowe be you
 sanctified, nowe be you iustified in the na-
 me of oure Lorde Iesu Christ. And becau-
 se we knowe not surely, whether we haue
 done wortheie workes of repentaunce, whe-
 ther that oure synnes be forgyuen vs, and
 whether we be in God his fauoure, or þe
 withoute peraduenture we shall posses the
 kyngdome of heauen, those wordes bea-
 ryng wytnes which you alleadge to make
 youre parte good: no damnation is ap-
 poynted to them which be in Christ Iesu,
 which

Rom. 8.

which walcke not according to the fleshe. For althoughe we doubt not but that we be made one body with Christ, so sone as we haue put on Christ, being baptized in hym throughe faythe, and the Sacrament of faythe, yet do we doubt whether we shall continue still in hym; and those wordes afoze sayde doe smyte greate feare in to vs, they which walcke not according to the fleshe: because our conscience not only beareth vs wytnesse that we haue often walked according to the fleshe, but also at the very same tyme when we seme to our selues to be conuerted, we can not certaynely say, that no reliques of syn do remayne in vs. But this certaynly we reade: They which walke in the fleshe, can not please God. *Gal. 3.*

These men wyl demaund this question agayne of me: what then do you counsell vs to despeare? God forbydd. But as I deny constantly, that any man is bound to beleue certaynely, that his synnes be forgiven, so do I affyrme with no les steadfastnes, that every faythefull man doing his indeuoure as muche as in hym lyeth, ought of dutie in this lyfe with a strong & sure hope to looke for the forgiveness of syn. *Rom. 8.*

The four-
the obiection of heretikes for theyr speciall fayth.

THE H A C H E T

synnes, and in the worlde to come lyfe euerlasting. But this hope of oures, ought not to be fastned vpon oure selues, but vpon God, whome when we do beholde, we be mooste certayne, that he is faytfull bothe in his promises, and also in his thzearninges. But when we loke vpon oure selues, it can not be but we must nedes tremble and quake consydering oure weaknes and fraylnes, though we were gyltie of none other thyng. For seing we knowe y Lucifer the noblest Angell in heauen did fall, that Salomon the wysest man that euer was, dyd commit folly, that the children of Israell God his most deare & chosen people were forsakē, and seing we vnderstand this also, that God oweth vs no moze seruiue continually to defend vs, to ayde vs with his grace, to saue, cōduict vs in the way of euerlasting lyfe, then he dyd ether them afoze reherfed, ether Judas called to be an Apostle, ether Saul elected Kyng, ether Nicolas appointed to be Deacon, we can not be voyde of all feare: specially seyng God dothe warne vs by hys chosen vessel, Beare not thy selfe to bolde, but feare, for seyng that God spared not y naturall bzaunches, happily nether will he

Rom. II.

he spare the. Seing by the same vessel he
 exhorteth vs, that with trembling & sha- Philip. 2.
 king we worke oure owne saluatiō. seing
 also he pronounceth by an other, that man
 to be blessed which allway stādeth in awe. Pro. 28.
 Yet for all that, this trembling muste not
 put vs cleane oute of comforte, but make
 vs more obedient to Christ, & styꝝ vp oure
 hope toward hym, & every one of vs may
 say with blessed Job: Althoughe he sholde Job. 13.
 kyll me, yet will I hope in hym. But if this
 seme to any man a straunge opinion, be-
 cause I counsell men not boldly to beleue,
 and to assure them selues, but wyll every
 man to haue a sure & certayne hope, that
 in this worlde he shall obtayne remission
 of his synnes, and in the worlde to come
 lyfe everlasting, let hym thus vnderstand
 my meaning: that we can beleue nothing
 well, and rightly (I speake of the Catho-
 lyke belefe) which may proue false, and be
 other wyse then we do beleue: but we may
 rightly hope for those thinges, which ma-
 ny tymes chaunce cleane contrary to oure
 hope. Therefore seyng it may be, & a man
 may stedfastly beleue & certayne to beare
 hymselfe in hand, that he is in the fauoure
 of God, and yet this his opinion may de-
 cease

THE HATCHET

ceauē hym, we be rather commaunded to hope, then to beleue. For the cause of faythe consisteth in truthe reueled as it were of God. But the moste sufficient cause of hope, consisteth in possibilitie and lykelyhode of obteyning that thyng, which a man may hope for, by reason of God his commaundment and promise. Agayne, if you take & vnderstand *fidem* faythe, for *fiducia* truste or confidence, as these men seme to vnderstand it, then *fiducia*, that is trust, excludeth all feare, and hope hathe feare to wayte vpon her, & to cary vp her trayne. Wherefore we be better commaunded to loke for the remission of sure synnes, with a certayne and sure hope, then with a certayne and sure faythe. Althoughe truly nether any man is forbydden to beleue, so that he be not altogether careles, and recheles. In this mynde Caluin hym selfe seemeth to be, when he sayth: God doth comaund vs, so to be certayne, that we cast not of all care. & agayne in an other place: Whē we do teache, the fayth ought to be sure and certayne, we do imagine no suche fayth, as is deuyded farr from all doubt: nether any suche securitie, which is cut of fro all care: but we say rather, that faythfull men haue

con

Caluin v-
pō the first
of iho ca. 5

Caluin in
his institu-
tiōs cap. 5.

cōtinuall warre with thepse owne mistrust
 & doubtfullnes: so farr of is it, that we do
 lay any such soft pillowes under thepse
 consciences, & they sholde fele no disquiet-
 nes of mynde at all. Agayne, notwithstanding
 how greatly so euer they be troubled
 and pexed in conscience, we deny that they
 faynte oz fayle from that truste, which we
 haue conceued of the mercie of God.

But I think it good here to recite, what
 the fathers assembled at a general coun-
 cell of Trent, haue determined vpon this
 matter. These be theire wordes: Although
 it be necessary to beleue, that synnes ne-
 ther be forgyuē, neither euer were released
 but frely by the mercede of God for Christ
 his sake, yet must not we saye, that he is
 quytte of hys synnes, which maketh hys
 boaste, & only leaneth on the certayne con-
 fidēce of forgiuenes of hys synnes, sayng
 bothe of the heritykes, & also the scisma-
 tykes, this vayne & detestable confydence
 may be holden hereafter, and at this pre-
 sent day is mayntayned & preached moſte
 earnestly, contrary to the faythe & doctryne
 of the Catholyke church. Neither is this
 to be affirmed, that they which be truly iu-
 stified, ought withoute all doubt to make

The cōcil
 of Trent in
 the fyſt ses-
 ſion. y. cap.

THE HATCHET

theire accompt that they be made perfect, and none other to be absolved from hyr synnes, and to be iustified, but hym which certaynly doth beleue, that he his assayed and made ryghteouse: and that this only faythe is cause of his absolution and iustification: as though he that he which dothe not beleue this, did doubt of God his promyses, of the vertue of Christ his deathe & resurrection. For as no good man ought to doubt of God hyr mercy, of Christ hyr merytes, of the vertue and poure of the Sacramentes, so every man whilest he considereth hym selfe, weygheth hyr owne weakenes and unaptnes, may well feare that he is not in God his fauoure: Seing no man can knowe with suche certaynetye of faythe as may not be deceaued, whether he haue obtayned the fauoure of God. The holy Fathers do not here exclude euery kynde of certaynetye, but the certaynetye of that fayth only which can not be deceaued. With suche certaynetye they deny that any man can knowe that he is in the fauoure of God. But that a man may knowe after a morall and probable certaynetye, or by godly reuelation, as we verily beleue that blessed virgyn Mary, and the Apostles

Dyd,

An explication of the wordes of the Synode

dyd, they make no controuersye at all.
 Moreover, the fathers here do not com-
 maund vs to doubt, as the aduersaries be-
 lie them, but they say that every mā when
 he loketh back to hym selfe, to hys owne
 fraplete and vnfytnes, may feare that he
 is not in God his fauoure, and yet for all
 that he neuer the farther of from God his
 fauoure, although he be not voyde of all
 feare for his syn, which God hath verily
 forgynen. I thought it good to speake
 more at large of this poynte, because in y^e
 laste synode I heard say, that certayne not
 understanding the matter throuly, founde The arti-
 greate fault with the article of y^e Doctors cle of Lo-
 of Louayne, whiche is as followeth: The uaine.
 saythe with the which any man doth sted-
 fastlie beleue, and vndoubtedlie holde, that
 his synnes be forgynen for Christ his sake,
 and that he shall possesse everlasting lyfe,
 hath no wytnesse or warrant of the scri-
 pture, but is cleane contrary to them. Al-
 though we ought with certayne & sure
 hope, by meanes of the Sacramēt of Ba-
 ptisme and penauce, loke for in this lyfe
 truly remission of synnes, & in y^e worlde to
 come lyfe everlasting. Therfore in y^e defen-
 ce of this article, I thought good to bring

THE HATCHET

in these thinges by the way. Now wyll I come agayne to that poynte where I left.

The Ana-
baptistes
more rea-
die to suf-
fer tormen-
tes for thei-
re saythe,
then any
other.

Albeit the Anabaptistes be moze mischeuouse then the Lutherans, or the Zuinglians, yet do these with no les audacitie then bothe they stedfastly beleue, and perswade them selues surely, that for Christ his sake theyre synnes be forgyuen them, that they be in hyghe fauoure with God, that they shall possesse the kyngdome of heauen. And this they do not only bragge of in wordes but also they declare in their dedes. For they be muche moze redy, then ether the Lutherans or the Zuinglians to suffer death, to abyde most crnell punishments for the mayntenaunce of theyre saythe. For they run to all kynde of horrible comētes, with no lesse corage, then they holde go to feastes and banquettes: so yt any man thereof wolde gather an argument, ether of the truthe of there doctryn, ether of the certayne of there being in fauoure with God, he myght easly be brought in to this mynde, that he holde beleue, that there were none other sect, which had so true saythe, or were so sure of the fauoure of God. But true it is,

1. Cor. 13. which Saynt Paule saythe, Although I shall

shal geue my body so that I burne, & haue not charitie, it dothe me no good. But he hathe not charitie, which deuydeth unitie. Suche sayth Saynt Cyprian, Althoughe they were kylled fo: confessing the name of Christe, yet cā they not washe oute this spot with theire blode: the syn of discorde stayneth so depely, and is so unable to be clenfed, that by very deathe it may not be purged. He can not be a Martyr, which is not in the churche, he can not attayne to the kyngdome of heauen, which forsaketh her which shall reigne in the kyngdome of heauen. Christ gaue peace vnto vs, he commaunded vs to agree and to be all of one mynde: he charged vs to kepe the bondes of loue and charitie vncorrupted, and vnbroken. He can not offer vp hym selfe a Martyr, which hathe not heldefast brotherly charitie. Blessed are they, which suffer persecution, saythe Christ, but he addeth, fo: righteousnes sake. Therefore saythe Saint Augustin, they be true martyrs which suffer persecution fo: righteousnes sake, not they which be punished fo: iniquitie and wycked diuision of Christian unitie. Sure I orde him self was crucified with theues, but as one passion dyd

*Cyp. in his
thyrd trea-
tise of the
simplicitie
of prelates.*

*no Martyr
dome is
withoute
the church*

Matth. 5.

*Not the
payne, but
the cause
maketh a
Martyr.*

THE HATCHET

Augustin.
epist. 50.

Caluim cr
keth of the
chearefull
nes of his
bretherne
in suffring
for their
faythe.

Anabapti-
stes their
folyshe bar-
dines in S.
Augusti-
nes tyme.

to p^{er}ne them, so diuersitie of cause dyd sepe-
rate them: the punishment of the wicked
may be lyke, but the cause of Martyrs is
onlyke. And þ is it which maketh Mar-
tyrs, not the punishment, as Saint Augu-
styn repetyng it often in diuerse places
teacheth vs. Wherefore it is to no purpo-
se, that Caluin dothe so highly p^{ra}yse him
and his for this cause, and that in this re-
spect he iudgeth them to be p^{re}ferred be-
foze the Lutherans, because they be more
p^{re}st and redy to suffer all kynde of pu-
nishment. For if so be, that as euery man
is mooste redy to suffer deathe for þ faythe
of his sect, so his faythe sholde be iudged
mooste perfect and mooste sure, there shall
be no faythe more certayne and true, then
is the Anabaptistes, seyng there be none
nowe, o^r haue bene befoze time for þ space
of these thousand and to hundred yeares,
who haue bene more cruelly punyshed, o^r
that haue more stoutely, stedfastly, chere-
fully takē their punishment, yea o^r haue
offred them selues of their owne accorde
to deathe, were it neuer so terrible & gre-
uous. Yea in Saint Augustyn his time,
as he hym selfe sayth, there was a cer-
taine monstrouse desyre of deathe in them.

For

For at what tyme the worshipping of Idolles dyd as yet cōtinue, he wyrteth that greate thronges of Donatistes dyd come to the solemnities of the Paganes, that they myght be kylled of the Idolatours. Also he sayth, that some there were which leaped among the harnessed souldiours, as they passed by, to þ intent they myght be slayne of them: terribly threating to wounde them, onles they were dispatched oute of theire lyues by them. Some tyme they did by violence compell the iudges to commaund the tozmentors and the iusticers to kyll them, in so muche, that one is reported to haue mocked them in this sorte, that he commaunded them to be pyniond and led away, as though execution sholde haue bene done of them, that so he might escape theire fury with oute bloodshedde, & harmeles: moze ouer they made it but a may game to throwe them selues downe hedlong from ragged rockes, to drowne and to burne them selues. Nether was there suche folythe hardy heretikes in Saint Augustine his tyme only. For foure hundred yeares agone, at what tyme S. Bernard lyued, there were Anabaptistes, which were no lesse prodigal to spend
 ¶ v their

Donatistes
 desyrouse
 to dye for
 their sayth

Anabapti-
 stes folishe
 hardynes
 in S. Ber-
 nard his
 tyme.

THE HATCHET

**False Mar-
tyrs stoute
nes not to
be maruay
led at.**

their lyfe, then were the Donatistes, some
(saythe he) dyd meruayle that they were
led to theire deathe not only paciently but
as it semed very frolyke and merpe. But
suche meruayled at them which consyder
not well, what poure the dyuell hath, not
only vpon the bodyes of men, but also v-
pon the hartes, in þ which by the suffraunce
of God, he once hath gotten possession.
Is it not a greater matter for a man to
kyl hym selfe, then to suffer that wyllyn-
gly at an other man his handes? Exper-
ience teacheth vs, that the dyuell hath bene
so strong with many, þ they haue drowned
& hanged them selues. For example sake:
Judas hanged hym selfe no doubt by the
suggestion of the dyuell. Yet for all that I
think it a thing moze to be wondered at,
that he coulde put this in his hart to be-
tray his master, then to hang him selfe.

**The cōstan-
cie of Mar-
tyrs is one
thing; and
the harde-
nes of hart
of herety-
kes is an o-
ther thing.**

Therefore there is no lykelyhode betwene
the stedfastnes of Martyrs, and the stub-
bornnes of these heretykes. Because god-
lynes in them, but hardnes of hart in these,
doth worke contempt of deathe. Nether
haue the Anabaptistes of oure tyme swar-
ued from theyr predecessours, nether haue
they bene lesse stoute and cherefull in suf-
fering.

tap.

sayning all kynde of death in the behalffe
 of theyr faythe, as among other one Iu- *Iustus Mos-*
 tus Menius an eye wytnesse of this thing *nims.*
 hath left in wytyng, in that booke in the
 which he confuteth theyr heresyes. So by
 and by euen at þe beginning, the Anabap-
 tistes heresye began to be very hott of spy-
 ryt, and after warde so often as it burned,
 the heate of it was nothing cooled or aba-
 ted. But so was it not with the Sacramen-
 taries, whose cheyfetayne & fyrst founde
 whereas one Berengari? was, aboute fy-
 ue hundred yeaeres agoe, so farre of is it
 that his disciples dyd offer theyr lyfe with
 lyke cherefulnes to all kynde of hazard &
 aduenture, that we reade how theyr great
 Docto? hym selfe dyd twyse recant & for-
 sweare his erro?. who not long after be-
 ing taken wth a deadly disease, lying on his
 deathe bed, at the poynte of deathe throwed
 him selfe to be meruaylously sorowful, that he
 had ledde so manye people in to so fowle
 an erro?: and the reporte is that he utter-
 ed these wordes depelye syghing: O my
 God to day shalt thou appeare to me ei-
 ther to my saluation, as I hope throughe
 my repentance, or elles to my greuous
 damnation, as I feare, for them whome I
 haue

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haue deceaued with my peruerse doctrine,
 whome I could not reclame bahe agayne
 to y true way of thy Sacrament: as Ihon
 Gerson doth declare, wytyng against Ro-
 mantius de Rosa. They haue begone first
 of all in these oure dayes to bragge & boast
 of theyze Martyrs, whome notwithstanding
 bothe for theyze numbze & also for the
 comendation of theyze sufferance and pa-
 cience in punishment, the Anabaptistes of
 olde tyme haue excelled, and these of oure
 age do so farr surmount, that if they wold
 make a Martyrologe of theyze brethren,
 they might make greater volumes then y
 Sacramentaries. It is to no purpose ther-
 fore, that Caluine boasteth of the certaine-
 te of his doctrine, bycause the truste of it
 maketh men to feare nether the terrou-
 re of drache, nether the iudgement seate
 of God. It is not worthe a strawe, that he
 vauntyeth him selffe of y persecutiōs which
 he suffereth, & that he calleth his flock self
 sheape appoynted to the slaughter. For y
 Anabaptistes do speake moze braggly, and
 do moze stoutely all these thynges, & haue
 done it many yeares agoe, befoze any mā
 heard tell of the Sacramentaries. Reade
 who that lysteth the epistle of y Petilian,
 which

Yet M. Fox
 his Marty-
 rologe is a
 great booke.

which saynt Augustyn confuteth, he shall see, howe many complayntes he made for the persecution of his brethern: howe he calleth the Catholike Preestes bloody butchers, which made meanes to the Emperours, to deale so cruelly with his innocent lambes, whome he glozieth to by and purchase heauen with theyr punishmentes and blodeshedding: Yet hym reade also the epistles of Gaudentius, against the which S. Augustyn wytt two bookes, he shall fynde there, that he writeth how his disciples reioysed, that for the faythe of Christ they suffred the persecutores, that for the comfort of theyr congregation they abuse the saynges of Christ and of S. Paule: Blessed be they whiche suffer persecutiō. They which wyl lyue Godly in Christ Iesu, do suffer persecution.

But it is to be noted, that Sainte Augustine saythe: If it were allway laudable to suffer persecution, he wolde not adde, for righteousnes. Agayne: if it were allway blame worthy to do persecution, it sholde not be wyttten in the holy scriptures, A slauderer of his neighbour priuily, hym dyd I persecute. Therefore, sometyme he that dothe suffer it is vnrigheteouse, and he
which

August. in
the.2.boke
against the
letters of
Petiliā. 19.
99.chap.

Do not our
Englyshe
Protestan-
tes so ly-
ke wyse?

Aug. lib. 1.
5.chap.

Matth. 5.
3. Tim. 3.

Augustin.
epist. 48.

Persecutiō
some tyme
necessarie.

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which dothe practise it is righteouse. But
 with oute doubt, y euell men haue allway
 persecuted the good, and the good haue
 persecuted the euell men. They, hurtyng
 by doyng of iniury, these seeking amende-
 ment by disciplyne. They outeraiously,
 these discretely: they gyuing place to their
 malitiose affection, these applying them
 selues wholly to charitie. For he which
 murthereth, careth not howe he teareth: but
 he which healeth taketh aduysenēt howe
 he launseth: for he cutteth the whole and
 sownde partes, but this cutteth y rotting
 and feasting partes. The wycked men
 kylled the Prophetes, and the Prophetes
 kylled the wycked men: the Iues scourged
 Christ, and Christ scourged the Iues. Men
 gaue up the Apostles to mans poure and
 authoritie, and the Apostles gaue men up
 to the poure and thraldome of the dyuell.
 In all these doinges what is to be mar-
 ked, but which of them dyd strīue for the
 truthe, which of them for iniquitie, which
 of them mynded to hurt and auoy, which
 of them purposed to amend and redresse.
 Therefore not the lykenes of punishment
 maketh Martyrs: for an heynouse offen-
 der may haue lyke punishment to a mar-
 tyr

Martyrs
 • be made
 not by ly-
 kenes of
 punish-
 ment but
 of cause.

tye, but yet an only he cause: Thzee hanged
 on the crosse, one a Sauoure, the second
 to be saued, the laste to be damned. There-
 fore who so departeth from the church to
 heretikes and Scismatikes, allthoughe
 afterwarde he be kyled for the name of
 Christ, beyng oute of the boundes of the
 churche, and deuied from charitie, he can
 not, saythe S. Cyprian, be crowned when
 he dyeth: They can not remayne with
 God, which wolde not lyue agreably in
 churche of God. Althoughe they be thro-
 wen in to the fyre and bzent, though they
 be tozned in peaces with wilde beastes, that
 shall be no crowne of saythe, but a puni-
 shment of infidelitie. That shal be no ho-
 norable end of religious vertue, but a de-
 struction for desperation. Suche an one
 may be kyled, but he can not be crowned.
 Therefore they haue no ryght to chalend-
 ge vnto them the glozy of Martyrs, which
 be so far from the cause and quarrell of
 Martyrs, which haue not doubted to suf-
 fer deathe for dyuelishe diuision: So then
 nowe you haue thzee Gospelles, and them
 greatly disagreeing among them selues. If
 you beholde their cherefullnes in suffering
 persecutions, the Anabaptistes run farre
 be

Cyprian in
 his. 4. boke
 & .2. epist.

Cyp. of the
 simplicitie
 of prelates.

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before all other heretiques. If you will haue regard to the number, it is lyke that in multitude they wolde swarme aboue al other, if they were not greuouly plaged, & cut of with the knyfe of persecution. If you haue an eye to the outwarde appearance of godlynes, bothe the Lutherans and the Zuinglians muste nedes graunte, that they farr passe them. If you wyl be moued with the boasting of the worde of God, these be no lesse bolde then Caluin to preache, & their doctrine must stand aloft aboue all the gloze of y^e worlde, must stand inuincible aboue al poure, because it is not theyre worde, but the worde of the lyuing God. Nether do they crye with lesse lowdenes then Luther, that with their doctrine which is the worde of God, they shall iudge the Mungelles. And surely howe many so euer haue wrytten agaynst this heresie, whether they were Catholykes or heretiques, they were able to ouerthrowe it not so muche by the testimony of the scriptures, as by the autoritie of the Church.

Anabaptistes not able otherwyse to be ouercomed but by the authoritie of the church.

the fourth sect which Suenckfeld. rayfed.

Do you think peraduenture, that we be nowe at an end of these Gospelles? Nay, we be yet very farr from the end. For Suenckfeldius hathe broched a fourth gospel.

gospell, agaynste whome I haue sene syue
 bookes wrytten in the Germane tounge,
 in y^e which one flaccus brauleth & scoldeth
 wth hym. When he sawe the Lutherans, the
 Sacramentaries, the Anabaptistes, and al
 the heretikes, not of oure tyme only, but
 also in tyme past, to establishe theyre er-
 rours by the Scriptures, the which is so
 certayne & sure, that the heade carpenter
 of all heresies in oure tyme Martyn Lu-
 ther could not deny it, in so muche that he
 saythe, that the Canonickall Scripture hath
 at laste gotten thys name, that it is called
 the booke of heretikes, because all heresies
 take theire beginning of it, because all he-
 retikes do fly to the scripture for succou-
 re: therfore when Suenckfeldius had per-
 ceaued this, and had peraduenture readen
 it in Luthers bookes, he hym selfe deuyled
 a newe heresie, and leaning to the ayde &
 helpe of the scripture, went aboute to take
 away all autoritie from the scripture. For
 this talke he was wont to haue among
 his Disciples. It behoueth not a man to
 be coning in the lawe or in the Scripture,
 but to be taught and instructed of God.
 Althoughe thou reade ouer the Byble a
 thousand tymes, yet for all that shalt thou

Luther in
 that booke
 which he
 intytuled:
 that these
 wordes of
 Christ do
 as yet stand
 inuincible



proue

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Psal. 43.

proue only skylfull in the Scripture, but
 yet neuer learned of God. The labour is
 but losse which is bestowed on the scrip-
 ture, for the scripture is but a creature. It
 is not mete that a Christian man shold be
 addicted to muche to a creature. We must
 gyue eare to God: we must loke to heare
 his voyce from heauen, that it may teache
 vs. Blessed is þ man, saythe Dauid, whome
 thou shalt teache O Lorde. he teacheth vs
 nowe a dayes, as well as he taught þ pro-
 phetes and þ Patriarches by visions. We
 must gyue hede to dreames, for by them
 God speaketh vnto vs: the voyce of God
 dothe teache vs a ryght, the scripture is
 not the worde of God, but only a deade
 letter, & to be rekoned among other crea-
 tures. Thinck not thy selfe to be learned
 oute of the scriptures, you must loke for
 þ oute of heauen, not oute of bookes. The
 holy goste descendeth downe from heauē
 with oute any meane, not by þ outwarde
 hearing, and preaching by the mouthe, e-
 ther reading of the scriptures. Althoughe
 that one Thomas Muncerus semeth to be
 the fyrst Authoz of visions, dreames, and
 revelations, who also was the fyrst which
 shonck from Luthers sect, as Philippus
 Me,

sheweth in that story which he dyd wyte
of hym, so that Luther was worthe of no
lesse condemnation for stretching mennes
consciencs as it were vpon tentre hokes,
then the Pope was for bindyng them in.

Yet among those errours which Philipp *Philipp. in
his history
of Muncer.*
layeth to his charge, he rekeneth vp only
these, that he prescribed these wayes and

rules of enbrasing Christian godlynes:

fyrst that men sholde refrayne from ma
nifest crimes, as adulteries, murders, and
blasphemies: then that they sholde chastē
theire bodies with fastinges, vyle apparel,
speakyng lytell, lokyng somwyl, wearing
a long bearde: then that they sholde go in
to secrete places, and that they sholde oftē
think vpon God: what God is, whether
he haue any care of vs, whether our fayth
be true: and that also they sholde requyre
signes of God, by y which he sholde shew
vs, that he is carefull for vs, and that oure
faythe is ryght. That they sholde put no
confidence in the wyrtten worde of God.
And that they sholde perswade themselves
verily, dreames to be the mooste certayne
tokens, that they haue receaued the holy
ghoste. The same Muncerus dyd say, that
he had commaundimēt to chaunge all se-

cular

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cular gouvernement. Wherefoze when he was at Alstete, he made a booke, in y which he wrote the names of all them which had cōspyzed with hym, to punishe all Princes which were not so Chzistianlyke as they ought to be, & to institute a Chzistiā Magistrate. These be y thinges, which Philip ascribeth vnto Muncerus. As cōcernyng Suenckfeldius, whome in despyte he nameth Stenckfeldius, the same man in the pze face of hys commentaries, which he set furthe the lasste yeare vpon the Epistle of Saynt Paule to the Romanes, wyrteth y Stenckfeldius hath a hundred handes, that he hath soldpoures euery where, which in his name do not only scatter libelles, but also moue seditions, booke of diuynē inspiration, leade men from the publyke ministerye, from reading, and from thinking of teaching. And nowe also in certayne papers set oute agaynst me in the name of Stenckfeldius, is repeted that κοκισμός a pleasaunt song to madd men, that God dothe not make men partakers of him by any helpe of wyrtten doctryne, but withoute all outwarde meanes. Nether Philipp only, but also Caluine, and diuerse others, do seme to make Suenckfeldius to be

Philip.corn
cerning
Stenckfeld.

be the authoꝝ of these thinges. Foꝝ all-
 though he befoze hym there were heavenly
 pꝛophetes, against whome Luther hath
 wꝛtten two indifferent greate volumes,
 of whome Thomas Muncerus is beleued
 to haue bene captayne and ring leader, yet
 they dyd not so openly fray men from the
 publyke minisre of the woꝛde, & from rea-
 ding the scriptures, as Snenckfeldi? with
 his companions do nowe a dayes: which
 be not ashamed to dꝛawe this place of S.
 Paule to y^e mayntenaunce of theire mad-
 nes, where he compareth the knowledge
 of this pꝛesent lyfe, which is by y^e woꝛde,
 with the perfect and reueled knowledge,
 which shall be in the lyffe to come. These
 they wrest to this lyfe, ascribꝑng y^e which
 is vnperfect to the holy scripture, y^e which
 is perfect to the reuelations of the spꝛit,
 to which reuelations so sone as we haue
 attayned, that which is vnperfect, that is
 to say, the pꝛeaching & vse of the scriptu-
 re, they lyke dreaming doctours do think
 ought to be cleane abolished. To this pur-
 pose they stretch that place of S. Peter on
 the laste, althoughe in very dede it is con-
 trary to this theire inspiration, where he
 warneth vs to gꝛue hede to pꝛopheticall

1. Cor. 13.

what scrip-
 tures Stēck
 feld. stay-
 eth his sect
 vpon.

THE HATCHET

2. Pet. 1.

speache, as to a bright burning candell in a darke place, tyll suche tyme as the daye start doth ryse in oure hartes. They take the illusions of Sathan, for the lightning of the holy Ghoste, and for the morning starre: which so sone as it is risen, then is there no more neede of the candell of propheticall speakyng. They alleadge also those scriptures, which Luther also vouched for the confirmation of his erroure

Heb. 8.

Hier. 31.

Iacob. 3.

Matth. 23

1. Ioan. 2.

in his booke of abrogating the Masse. No man shall teache his neighbour, or his brother, saying: Knowe oure Lorde. For all shall knowe me fro the leaste to the moste of them. There shall not be many masters among you, for you haue one Master in heauē. You neede not that any man shoulde teache you, his anoynting teacheth you. Therefore they commaund men to run to this Master for succoure, that they may be taught of hym, not of the deade scripture, or of men.

Suenfeldt
fynished
that Ghos-
pell which
Sathan be-
gan by Lu-
ther.

Behold most godly Prince, to what issue they haue brought the matter. After that by the example of Luther every man toke it to be lawfull for hym to go from the assent and consent of the whole Church, and to expounde the scriptures after hys owne

owne bzayne, that what so euer he imagined, sholde be receaued as y^e worde of God, it cam to this poynte at the laste, that by the autozitie of the scriptures, they went aboute to make the scriptures of no autozitye, and men were thaught to gyue moze credit to dreames and reuelations, then to the scriptures. Luther toke away outwarde prestehode and the sacrament thereto belongyng: when Suenckfeldius perceaued, that he did this not only withoute controlemēt, but also that his doing was allowed and approued of many, he lykewise toke away the externall mystery of the worde, by the same authoritie that Luther toke away the sacrifice. For why shold Luthers authoritie be stronger then Suenckfeldius his, seying this man hath mo scriptures on his syde then he? For no scripture hath gyuen contrary commaundment that mo shold offer sacrifice, but that there shold be mo maysters then one, it hath openly bene forbydden in mo places then one. For seing we haue one Mayster in heauen, his honoure semeth to be defaced, his dignitie semeth to be diminished, if any other be herd besyde hym: as who wold saye that he is not fyt inoughe

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to teache vs, & as though he there were such lack of abilitie in hym, that he coulde not perfozme so muche withoute the help and ministry of man. So now the Gospell which Sathan hath begone by Luther, he hath fynished by Suenckfeldi^{us}, that after prestehod is takē away, after the sacrifice is dispatched, after þ all holy thinges be bzought in to utter contempt, we may see also the outwarde ministry of the worde to be taken from vs: the Canonically scriptures to be so stryped of all theyze dignitie, that we be charged not to beleue them: that the scripture is not þ worde of God, but only a deade letter, which is to be reputed among other creatures, to þ which to be wedded to muche, is not the parte of a Chzistian man. Nether is this Suenckfeldius an oute cast oꝝ rascal. Foz Philipp saythe, he is an hundzed handed captayne, that he hath souldiours in euerye place, which in his name do not onlpe spzed libelles abzoade, but also stirr vp seditions. This pestilent heresye of Suenckfeldius, rageth not onlpe ouer all Germany, but also ouer all Heluetia: & there is an huge number of them which boaste them selues that they haue this inspiration, so that in
many

Mo Suenck
feldias, the
Lutherans
or Zuinglians.

many greate Cities by hearesay, you may
fynde of the cōmon sorte mo Suenckfel-
dians, then ether Lutherans oꝝ Zuingliā.
To say the truthe, I knowe not the man,
nether haue I sene his booke: but when I
went on yore Maiesties Embassage to
the moſte Chriſtian Emperoure and very
Catholyke King Charles the fyft, of cer-
tayne graue perſones, & ſuch as were woꝝ-
thy of al credyt, I heard y contrary of that
to be affirmed of Suenckfeldius, whiche
Erasmus Rotterdam? once dyd wyte of
them, whiche faſſely vaunt them ſelues to
be Euangelicall men, that he knewe none
of them, which ioynded them ſelues to their
company, and cōgregation, but he proued
much wuſe then he was befoze: but how
many ſo euer enibzaſed Suenckfeldi? doc-
trine, it was tolde me that they were ſo-
denly chaunged, as though they had bene
inſpyzed by the holy Ghoſt, that they dyd
put of olde Adam, and put on new Chriſt,
that afterwarde they walked no moze af-
ter the fleſh, but after the ſpyrit, ſo that al
men myght ſee y they had crucified they?
fleſhe with they? ſynnes and concupiſcen-
ces. here many we ſee, how Sathan many
tymes iuggleth him ſelf in to an Aungell

Suenckfel-
dians mere
uailouſe bo-
ly to ſe to.

THE HATCHET

of lyght, that by a coloure of holynes, he may deceaue the simple people. Euen as fowlers do set certayne intising baytes, to the intent they may take the byzdes with

*Holynes of shewing them deyntie and lykersom mea-
heretykes, tes, so is there a certayne holynes of the
is the diuell dyuell, that is a trap or pytfall of man his
his pytfall soule, by y which he may with a moze sub-
to cathe tyll slepyght inuegle & snare men with fal-
soules. se and forged wordes. Euen as Origenes*

Origenes.

expoundyng Ezechiel moze at lardge doth declare. Suche pretended holynes was to be scene in tyme past in the Psalbanes, Eucrites, Anthropomorphites, Ebionites, Tacians, and other heretykes of the same sorte: the lyke of the whiche is also to be scene in the Pycardes, and the Suenckfeldians, which is none other thing, as that moste learned man Origenes dothe saye, then a certayne trap priuily set and layde for man his soule, by the deceate & crafty conueyaunce of the Dyuell.

*A conclu-
sion of the
fourth new
Gosbelles.*

Now haue you foure Ghospells, but not accordyng to Mathewe, Luke, and Ihon: but after Luther, Zuinglius, Muncerus, and Suenckfeldius. These be straunge names, but theire Ghospells be moze straunge, which you may rather call Goosebelles,

les, then Ghospells, for so muche as they haue brought in with them the matter of al mischefe not proceeding from Christ, but from the dyuell the authoz and founder of them: for which cause, they chose rather to be called Ghospellers, then Christians, for that theyr conscience telleth them that they haue nothing to do with Christ, nor Christ with them. See I pray you, howe lyttel a sparcke, which so sone as it begā to kyndle myght easily haue bene quenched, (alas the day) in to howe greate a fyre is it blowne: in how many places even with the dust and all (as the prouerbe is) hath it ouerturned al Christian godlynes: do you suppose y I haue reckoned vp all y Ghospelles: nay. There remaineth yet a rakehel rablement. For seing suffering syn unpunished, is a great intysemēt to syn, when men perceaued, that they had no harme, which attempted such thinges, many stept for the running as it were for y best game, which thinkyng skorne of old thinges, laboured to make all thinges a new, & by inuentyng some straunge kynde of doctryne might make theyr names neuer to be forgotten. But who is so good in Arithmetike, that he is able to coumpt, or who is at

THE HATCHET

at suche leasure, & he is able to stand about
 declaring every pcculiar errour? For so
 muche as it is both a greate busynes, and
 also not pertainyng to this present pur-
 pose? Wherefore I wyll stand no longer
 in recyting those thzee hundred at Apocel-
 la in Icluetia, which after seruice song to
 God, all the lightes being put oute, when
 they lyke brute beastes had despyled them-
 selues, yet for all that ascended in to an hy-
 ghe hyl, fro whence they perswaded them-
 selues, that they sholde be carped up bothe
 body and soule. And of other conuenticles
 of which Erasmus speaketh, in the which
 & mothers of theire owne accorde dyd gy-
 ue theyze children to be kylled, and with
 chearefull countenaunce dyd stand by, and
 looke on whylst the slaughter was done,
 belcuing verily & theire children so slayne
 sholde be numbzed amōg the cheifest sain-
 tes in heauē. Then the which thinge what
 may be sayde moze horrible? Besyde this
 there is no cause, & I sholde speake muche
 of a certayne Preste takē in Suenia, which
 taught, that the Christian fayth was now
 almoste at an end: that seing the lawe of
 Moyses continued but a thousand fyue
 hundred yeaeres, & lawe of Christ lykewyse
 sholde

Erasmus
 his treatise
 of the ami-
 able cōcor-
 de of the
 church.

A Preste in
 Suetben.

sholde indure no longer: wherefore þ tyme was now at hand, that an other lawe, & an other saythe, sholde be gyuen to men. And of an other not farr from Wittenberdge, which tolde the husband men, that by such a certayne day, & by such an howre, domes day shold be. which the sely soules beleued so certaynely, that they left of all their husbandry, loking for that howre. And after they had loked long in vayne, they were in icopardy to peryshe for hunger, because whereas they had sowed nothyng, there was nothing for them to reape. And of þ thyrð Daud, which in þ towne called Embden, renued the heresy of þ Saduces, where as he denyed bothe the resurrection of the fleshe, the latter iudgemēt, Angelles, Byuelles, Baptisme, Matrimony, Scriptu- res, the kyngdome of heauē. Upkewse of that Apostata of Pzemonstre, who taught that there was no hell, that Christ dyd not descend in to hell, (which opinion Caluin holdeth in his Institutions, or Catechis- me) the holy Patriarches and Pzophetes not to haue bene in hell. Bea that Christ hym selfe, because whē he sayde, God, my God, why hast thou forlaken me: semed

Husband
men deceas
ued by an
heretyke.

Caluin hol
deth that
Christ did
not descēd
in to hell.

to

THE HATCHET

to despere, & therfore was damned. Could any man speake any greater blasphemy? Moreover I wyl not voutsaffe to speake of them, which thinke it an horrible thing to call our lady the mother of God, in whome the heresie of Nestorius, lately condemned in the councell of Ephesus, seemeth to be renewed. Neither wyl I make mention of them, which ten tymes in the day worshipp the dyuell, and there of are called demoniacalles. Besyde these there be spronge oute of Luthers scole, Ihon Campane, and among the Spaniardes, Nyles Seruet, who wrote certayne booke of the errours aboute the Trinitie, very full of errours and blasphemies. In the which they go aboute to set a newe glas vpon the olde cankered errours of Arius & Macedonius, and to disanull that saythe, which the fathers gathered in the Councell of Nice and Constantinople, haue prescribed vs. For they defend earnestly, that onely God the father and none elles is to be worshipped and called vpon, because he only seeth our hart, the which no creature can do. And it is a precept of the olde Lawe, that he shalbe kylled which worshippeth any other, but God alone. To the which God they

they say we haue none other intercessor,
procurator, or mediator, besyde oure only
Lorde Iesu Christ. What other thing els
semerh to be forbydden by these wordes,
then the adoration and inuocation of the
sone of God, and of the holy ghoste?

Marke, I pray you, in to what a pickell what great
they haue brought y^e worlde at laste? Wyckednes
stehode being taken away, the sacrifice o- dyd spryng
uerturned, the Sacramentes by all mea- oute of Lu
nes troden under foote, many are so farre ther his
growne oute of grace, that they deny that small be-
there is any heauen, any hell, any Christ. ginnings.
Who wolde euer haue thought that of so
small begynnynge, there shold haue pro-
ceeded so many horrible blasphemies, which
we haue comprehended in fewe wordes:

But that is a trym saying:

Principijs obsta, serò medicina paratur

Cùm mala per longas inualuere moras.

Seke phisick at first, tis to late at lengthe,

VWhen euell by prolonging haue got-
ten theyr strengthe.

If the disease had bene healed when it be-
gan fyrst, the Church of God sholde not
now be pynched with such panges. These
pestilent poysons of Seruetus be scattered
farr and neare. and I wolde to God, most
nor

THE HATCHET

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now be pynched with such panges. These
pestilent poysons of Seruetus be scattered
farr and neare. and I wolde to God, most
nor

THE HATCHET

noble Prince, that euen as other heresies, which I haue recited for the most parte, so this had not entred in to your kyngdome and dominions: the which whereas in dede it is moze wycked then all y other, yet of all the heresies of our tyme, there is not one which is moze bolstered w scriptures then this is. For it cryeth all the day long nothing elles, but the scripture, scripture, Gospell, Gospell. And see, I pray you, what a confidence this man had in his owne conceyte. Although Caluin had written booke agaynst his errour, yet durst he venture to go to Geneua, and conferre with him face to face. At the length after long and sharpe disputation, when he dyd stick styffly in his opinion, he was condemned to dye, which no doubt was done at the earnest sute and request of Caluine: who immediately dyd set furthe a booke, in which he declareth his doctrine, and describeth the whole matter as it was done, also he teacheth, that it standeth with ryght and reason, that heretikes sholde be punished with the sword. The lyke of the which a certayne Pastor of Brezme named Timmanus, in his sum of sentences, which he gathered not only of the booke

*Seruetus
condemned
and put to
death by
means of
Caluin.*

*Timmanus
a Lutheran
teacheth,
that here-
tykes are
to be pu-
nished.*

of

of the auncient fathers which were of the christian cōfession, but also of them which were of y^e cōfession of Ausbourghe, where by playne wytnes of Luther, Philipp, Sebastianus Regius, Nicolaus Amstdorffius, Vitus Theodorus, he sheweth that Calvin wth all Sacramentaries, and Anabaptistes, & other heretikes, are rather to be confuted with y^e mace of the Magistrate, then with wytynges & disputations. Notwithstanding in y^e meane season, he saythe nothing of him selfe and his bzyetherne, as though they were not in y^e same case. Seing what sentence the Lutherans gyue of the Sacramentaries, the same gyue the Sacramentaries of the Lutherans. For whereas Luther hereof gathereth an argument, that the doctryne of the Sacramentaries proceedeth of the dyuell, because this sect euen at the first begynnyng dyd spede in to many braunches, so farr disagreeing on from an other, aboute the interpretation of these wordes, This is my body, he gathereth y^e reason mysely and truly, for it is most true that Gregorius Nazianzene wytyeth: For Nazianze what so euer is true, that is one: but what so euer is a lye, that is manyfolde and diuerse. Before whome also Athanasius:

h There

THE HATCHET

Athan. in
his epist. of
the decree
of Nicene
Synode a-
gaynst the
Arriās he
refie.

The discor-
de of here-
tikes amōg
the selues
sheweth
with what
spyrit they
be ledde.

There is, saythe he, (as oure fathers haue declared) the argument of true discipline and teaching, where all cōfesse one thing, nether disagree among them selues one from an other, oz from theyr auncetoures. But they which be not of this mynde, are rather to be called wicked wretches, then true teachers and doctoures. Certainelye the Ethnikes, for so much as they professe not all one thing, but iarr among them selues, haue not true doctryne: but holy Christians contrariwise be the preachers of sincere truthe, because they be all of one mynde, & be at no stryfe oz debate among them selues: who althoughe they lyued in diuerse ages, yet for all that they mete at one marke, as it becometh the Prophetes of one God, and the interpretoures of one worde. Therefore this disagreeing among them selues, is an infallible argumēt, that they be not spyrred with the spyrite of God, but of Sathan. But what now? If the Sacramētaries also by the same reason do proue, that the Gospell which Luther boasteth he brought to lyght, proceeded from the Wyuell? Because we may see no lesse variaunce betwene the Lutherans and the Zuinglians, & they truly, althoughe they

inter-

interpzeete not the wordes of Chzist after the same sorte, yet they agree all in this poynte, that they wyckedly deny the body and blood of Chzist to be pzeent in the sacrament. But it is a worlde to see, howe the Lutherā do byte and scratche one another, not so much about ynderstanding of any one place of Scripture, as aboute diuerse straunge opinions & articles.

But pleaseth it you to heare theyze dissensions & combates? Surely I wyll not thynk muche to rehearse them, not intending to be curiouse in obseruyng the orde of tymes, but that takyng my begynnynge of thynges of lesse weyght, I may procede to those matters, which be of greater importaunce. Two yeaeres after Luther departed this lyfe, when God in a manner gyuyng sentence oute of hys iudgement seate, openly condemned Luthers cause, by grauntynge a meruaylouse victoꝝ to the

moste Chrystian Emperour Charles, agaynst the fauourers & followers of Luthers faction, a great armye of whome he put to flyght, with a very small band, withoute strykyng one stroke, ayded & assisted with the help of God alone, and not long after accompanied with a small trayne, pas

A meruaylouse victoꝝ
ry of the
Emperour.

THE HATCHET

In Laten
Albis.

The fyrst
kynd of In-
teremistes.

fight ouer the floode named Elue, by þe guid-
dyng of an Aungell, he vanquished farre
greater hostes of them, and toke the chei-
fetayne of that faction prysoner. There-
fore after this meruaylouse victoꝝy, in the
which God hym selfe dyd fyght for the
Emperour fyghtyng in hys quarell, Lu-
thers sect was deuyded in to two sectes.
For some became Interimistes, þis, Tyme
takers: other Adiaphoristes, that is, Indif-
ferent men, or Neuters. Moreover there
were .ii. kyndes of Interimistes, one sort
by the permission of þe Emperoures Ma-
iestie, which professed them selues Luthere-
rans, in no other poynte, but þe they wolde
not agree, that lay men sholde be kept fro
receauing in bothe kyndes, or that maried
Prestes sholde put away there women.
As concerning all other orders & doctry-
ne, they refused not to shewe them selues
conformable to all other parties of Chri-
stendome. These the Emperour by cōsent
of Act of parlemēt, thought good to wink
at vntyll the generall Councell. But whe-
reas the Decrees of whole Chyristendome
cā take no place, why shold the Act of one
Realme or Emppꝛe be there of any more
force? Therefore allthoughe Mauritius

a Prince Elector, dyd shewe himselfe willing to obey the proceedings of the parliament, yet the Diuines of Lipsia durst take this muche vpon them, that they wolde correct as pleased them the parlement booke, and appoynte a farther day of conformation then the parlemēt had assigned. And as appertayning to orders & ceremonies, they dyd not greatly stryue with the Christians, but yet they laboured to retayne & upholde mo poyntes of Luthers doctrine, then the parlement booke dyd permit. Wherefore they subscribed in this parlement booke, as being well contented to teach, that according to S. Paule, we be iustified by faythe, but yet reiectyng Luthers addition to S. Paules wordes, bi fayth only, because they thought it a cursed thing, to add any thing to y^e worde of God. And this the Church thought good, to embrace, rather then y^e contrary opinion of Luther, y^e woordes were necessary to iustification, and that we sholde not put all oure ryghteousnes in the righteousness of Christ alone. They graunted all the partes of penance, which the Church receaued: they agreed that there were seuen Sacramētes of the Church, they restored the Masse
 which

The deni-
 nes of Lips
 the second
 sorte of In-
 terimistes.

Luthers
 addition to
 S. Paule his
 wordes re-
 iected.

THE HATCHET

which they had abolshted, they bannished quyte all moſte all the ſonges & ballettes, which Luther made in the Germaine tongue: alſo they ſhewed no cauſe, why they were not obedient to the iuriſdiction of theire ſuperintendētes. Theſe be the thinges, which Flaccus Illyricus in a certayne exhortation, which he maketh to the churches of Miſnia, wyrteth to be contayned in the booke of the reformation of Uipſia.

The Adia-
phoriſtes
of Witten-
berge.

Moreover y neuters of Wittenberge, although they ſemed not to diſagree in opinion w the neuters of Uipſia, which thing Flaccus geſteth hereby, becauſe they dyd not wyte agaynſt theyr boke, yet becauſe Luthers Ghoſpel began fyrſt in theyr uniuerſitie, they thought it treaſon to ſhrinck fro it ſo ſodenly, although many of theyr ſyde, and ſpecially Philip Melancthon began to be werpe of it. Wherefore thin- kyng it as yet to be no conuenient tyme to chaunge that kynde of learning, which theyr Maſter had taught them, yet they thought good to take away certayne new orders, which he had brought in, and to reſtoze moſt of the olde orders, according to the forme preſcribed in the parlement booke. They called theſe orders or ceremonies
by

by a Greke name *ἀδιαφορία*, in Latteen you may call them *indifferentia*, that is, thinges which of theyr owne nature be suche, that it skylleth nothyng to soule healthe, whether one leaue them or receaue them. For we oure selues which be Catholykes do deny, that y^e theyse poyntes of Chyristia godlynes do rest in these thinges, whiche be done outwardly, seying all the glozie of the kynges daughter is inwardly. Chyrist seeth inwardly, he loueth inwardly, he spea keth vnto vs inwardly, and he neither pu nisheth or rewardeth but those thynges, which be inwardly: but were Chyrist is tru ly worshipped inwardly, it can not be al moste, but that such a worshipping sholde utter it self, and appeare to mennes eyes, by certayne sygnes and tokens. And these outwarde ceremonies haue thys proper ty, that where so euer they be obserued a lyke of all men, they be wytnesses of a certayne agreemēt and consent. Therfore in these thynges, the neuters of Witten berdge thought good to cōsent to y^e Chri stians, that by them they myght gyue it oute to be vnderstanded, that they began a lyttell to inclyne from Luther to Chyrist, and that they myght put the world in ho-

what the Catholy kes thynk of outward ceremonies and howe far the A- diaphorif- tes do agree with them. Psal. 44.

THE HATCHET

*Iliricus
dexteth the
Adiapho-
ristes.*

Islebij.

*Iliric^s his
sentence of
excomuni-
cation vpo
the Adia-
phoristes.*

pe, that in continuance of tyme it wolde come to passe, that reiecting Luthers learning, they wolde embrace the Christian & Catholyke doctrine. Flaccus had this in the wynde, as one that hathe a very nice nose of his owne : therefore he resisted by all meanes, that there might be no chaunge or alteration. And when he sawe that he coulde not preuayle wth warnyng, prayyng, and beserching, then he spared not to rayle and scoldes sometyme darchly, sometyme plainely upon his masters, and especially upon Melancthon, complayning they forsoke Christ his cause and quarrel. For he knewe none other Christ but hym which was bozne at Eplzeube, and feared nothing to call them hogges of the Epicures kynde, regarding not the truthe but theyr bely, as whose bely were theyr God. At the last, when he perceaued that nether by fayre nor soule meanes, he coulde fray them from theyr purpose, he gaue them all vp to the dyuell. And whereas befoze he gaue them the name & tyle of Adiaphoristes, yet sytting as it were on his iudgement seate, he condemned them with this sentence. For so muche as I perceaue that they remayne in theyr inpenitencye, and agaynst

agaynst theyr consciences further the Adiaphorizicall constitutions, and not to re-
frayne to make wyndowes for the papacye to entre in, I geue sentēce, that all vn-
penitent Adiaphoristes, shall be taken as
Ethnikes & Publicanes: that is, that no
Godly man ought to holde any familiari-
ty, conuersation, or frendeship with them.
And especially to suche, as being compell-
ed by no orde of lawe, shall do other wy-
se, I declare & they be infected with theyre
leprosy, & so consequently I warrant them
of God his heauye angre & displeasure.

You see, what authoritie Flaccus taketh
vpon him, which feareth not to pronounce
all the Vniuersitie of Wittenberge (oute
of the which came the same Martyn Lu-
ther, whome he maketh a God of) accur-
sed, & to forbyd all good men to haue any
thing to do with y^e vniuersitie. The which
his forbydding, as I wolde wythe it to ta-
ke place among all other godly people, so
especially among them whiche be youre
Majestyes subiectes, then sholde we se in
y^{our} realme lesse disquietnes. But, I
pray you, what cause moueth hym to con-
demne these Adiaphorizicall constitutions?
None other, but that he smelled that wyndowes

by v

dowes

THE HATCHET

houses were made to conueye in the Papacye, whiche sholde followe after them.

Luther
made win-
dowes for
sathanisme

Alas for you Syr is it so greate a faulte to buylde windowes for the Pope his supremacie, and not to make wyndowes for Sathanisme, that is dyuellysh doctrine to entre in? which no man can deny that Luther made with these choppynges and chaungynges, enterprysed of hys owne heade and autozitie. For, whence came the Sacramentaries? oute of what rote sprang the Anabaptistes? howe began y^e Suenckfeldians? where had we the Seruetians? surely oute of nothing elles, but of these turnynges and tossynges, which Luther hathe begone. Hym may we thanck, that we be taught y^e Christ his body and blood is not in the sacrament, that childzen be forbydden to be baptized, that all autozitie is taken away from the Canonically scripture, that some beleue, that there is nether heauen nor hell, that Christ is denyed to be true God, and y^e Sone of God. Caluin hym selfe confesseth this, & Balthasar Pacimontanus graunteth y^e same, as I haue declared before, that they haue drawn their doctrine oute of his booke. Caluin writeth, y^e Luther taught the fyrst
prin

principles of true doctryne, and shewed the way: But in the meane season he sayth, he was of an ouerthwart witte, which being entred in to þe right way, so sone as he had tolde other men which way they sholde walcke, he hym selfe turneth a syde, and pitching his fote obstinately in one place, wold not remoue one inche farther. Therfore Caluine went beyonde those principles, and croked rewes (I wolde a sayde Crosse rewes) and began to be moze fyne, and at all assayes better appoynted, and denyed Christ to be present in the Sacrament. Yet Balsasar lept on lyne lenger farther, who as Caluin dyd, with the Sacrament of the altar, so he, althoughe not discentyng from Caluin, toke all vertue from the Sacrament of Baptisme, especially as touching the baptising of yonge childzen. But for all this greate leape, yet Suenckfeldius crite reached it, for he bereaued the scriptures of all autozitie. at the lengthe, loke at what marke the Dyuell shotte at the beginnyng, þe same marke his ministers Campanus and Seruetus dyd hytte at þe laste in denyng Christ to be very God, and the sone of God: and in so doyng finished that Gospel, whose

Caluin his
sentēce v-
pon Luth.

foun

THE HATCHET

Arist.
Polit. 2.

foundation Luther dyd laye. So it cam to passe, that when Luther had prarsed those bankes which were cast vpp to kepe oute the rage of the floodes, the mayne streames of the waters dyd beate downe the bankes, ouerflowed and drowned farr & neare the feldes, corne, and villages. Aristotle gaue a very wyse p:cept, as you remember M. Flaccus, the which also befo: hym his Master Plato dyd teache in the scuenth boke of his lawes, that chaunges of lawes, & ciuiles policies, are to be auoyded, and that it is better many tymes to wynd at the faultes of the lawe makers and Magistrates. Nether cometh there so muche profit many tymes, if one correct & chaunge, as there groweth losse and inconuenience, fo: that men do learne by lyttell & lyttell to disobey Magistrates. Therefore to chaunge old lawes fo: newe, shall be nothing elles, but all to gether to weakē the lawes, & to inure men to chaunge thinges of greater weyght and impo:taunce, whē those thinges which shall appeare very tryffles, shall be causes of mo:ste greate calamities and miseries. The which thing, experience hath taught in the chaūges begone of Luther, what wyndowes are made fo: this

this Sathanisme, whiche nowe we see in Germany. Therfoze it behoued hym fyrst, to haue complayned on them, & manfullye to haue withstode them. And there was no cause, Mr. Placcus, why onmyndefull of youre dutie, you sholde so dyspytefully and daunderously intreate youre Master, who had deserued so well at youre handes, because he, when he sawe it needefull, dyd all hys indeuoure to byng order & disciplyne in to the churche, bothe which thinges Luther had taken away, to y intent that men might retpze againe to that perfect pathe, from the which they had erred and gone astray. This was a good meaning of a mā not of the worst sort, who neuer lyked the chaūges brought in by Luther. Fro whose tyzanny that he was at laste delyuered, he semeth to reioyse, seying wytyng to Carlouitius he graunteth that he had bene his filthie bond slaue. And I cā not but praysse youre stedfastnes in Religion (most godly Prince) that when diuerse were suetors to youre grace, that you wolde be content, that there sholde be an alteration in thinges (as some men thought) indifferēt, you could be persuaded by no meanes to do it, least you myght seme to gyue a token of
 youre

A defence
 of Melanc-
 thō against
 Iliricus.

The con-
 stauncie &
 godlynes of
 Kyng of
 Pole.

THE HATCHET

How peril
louse it is,
to swarue
from olde
religion in
small mat-
ters.

By what
degrees Sa-
thanisme
dyd infect
all Germa-
ny.

poure going backward fro þe Christian re-
ligion left vnto you of poure forefathers,
and of poure bending forwarde to Satha-
nisme, which yon see at this present floz-
the in many places of Germany, and to be-
gin to budd (more is the pitie) in diuerse
partes of poure Realme. The thinges
which were requested, may seme to some
man to be of lesser importaunce, then that
anye man sholde styck to graunte the ta-
kyng away of them: but put þe case, there
were no faute in cutting of those thinges,
yet in cutting of a mans his owne selfe
from all the rest of Christendome, is suche
a greate trespasse, þe al other synnes com-
pared to it, seme but a mote weyghing in
balaunce with a myll poste. And this is þe
thing, which many seke for: for they desire
diuision in men, and not in suche thinges,
as they know well inoughe, pertayne no-
thing to soule healthe. This, Vergerius
hym selfe confesteth in certayne bzeſe cō-
mentaries, which he (naughty man as he
was) dyd write vpon the Pope his Epistle
to the kyng hys counselloures. Flaccus
wryteth very well, that these deceaptes be
all to gether lyke a wedge, which at the
poynte is very thynne, and being dryuen

in

in to the woode, maketh no greate cleft or
ryft: but yet for al that though the fore-
part of it be small, yet it maketh way for
the thpycker parte of the wedge, so þ when
that parte is entred in, necessarily þ other
partes shall followe, untill suche tyme as
the woode be quite clouē. We see, howe Sa-
than hath wrought these craftes in Ger-
many. The first riuing parte of this wed-
ge was the striuing aboute pardones. The
second part was somewhat thicker, when
þ layetie had leaue to receaue vnder bothe
kyndes, when it was graunted that Pre-
stes might haue wyues. The middell part
was the allowaunce of the confession of
Augusta: The laste parte was this vniuer-
sall sathanisme, of which I haue spokē be-
foze, with the which all Chzistendome is
so clouen, that except God wyll loke vpon
vs with the eyes of his mercye, it can not
easly be recouered wany remedie. Whe-
refoze you dyd bothe wysely and godlyly
(o moste worthy Prince) in that you ha-
ue taken hether to diligent hede to poure
selffe and poure Realme of this tearyng
wedge, of the which also here after you
must so muche beware, howe muche the
saffetie of poure selffe and poure countrie
is deare vnto you.

THE HATCHET,

Other sec-
tes of Lu-
therans.

Antinomi.

Lines
vestiu.

Luther in
a boke in-
tytuled: o:
peretiones
in Psalm.

Nowe then by Flaccus rekonyng, we
haue thzee oz. iiii. sectes of Lutherans. For
he saythe, that the Interimistes oz Tyme
takers of Upslabe of two sortes, one pat-
ched & pased of others: the second made of
it selfe. There must be then. iiii. Disorders
of Interimistes, and one disorder of Adia-
phoristes, all whose familiaritie, Flaccus
hathe forbidden all godly Christians. The
fourth sect is not aboute Adiaphorical oz
indifferent thinges, but cōcerning weygh-
tye & earnest matters. For there were cer-
tayne at Wittēberdge almost twenty yea-
res past, which as they were taught by Lu-
ther, dyd reiect y^e lawe of woꝝkes. Against
whome he inueyed in many disputations,
and called them in dispite *Antinomos*, that
is, men contrary to lawe: The sixt sect is
of the Confessionistes of Augusta, who
not for wearing of a surplesse, (for whiche
cause Flaccus styꝝred up suche coles, the
which he saythe was the first parte of the
myserable wedge) but a boutte the cheife
poynte of Christian religion, aboute that
which Luther thinketh to be y^e head poyn-
te of all Euangelical Doctryne, on y^e which
hangeth, as he sayth, y^e knowledge of hym
selfe, the knowledge and gloꝝy of God:
which

which he thinketh to be þ opinion of free
 wyll, of the which he euer taught, that it
 only suffereth, and neuer dothe any thing,
 that it is a thing of a bare name, or ells a
 fayned matter in thinges, or a title with-
 oute a thing, because it is in no man hys
 powre, to thinck either good or euell, but
 as Wyckliff his article condemned at Con-
 stance teacheth, all thinges come to passe
 of necessitie. So it is no doubt (sayth he)
 this name free wyll, to haue come in to the
 churche from the Master thereof Sathan,
 to seduce men from the way of God in to
 theire owne wayes: & euell workes (sayth
 he) God worketh in the euell men. To
 which doctryn also Philipp Melancthon
 dyd subscribe in those comon places which
 he dyd set oute at Wittenberdge, when he
 was but one & twenty yeares of age, not
 withoute a certayne youthely arrogancie
 in no wyse to be bozne with all. For he
 durst take upon hym to gyue hys censure
 vpon the holy Doctoures. Augustine, sayth
 he, and Bernard, dyd wryte of free wyll, &
 Augustine truly dyd recant diuerse tymes
 in his last bookes wrytten agaynst the Pe-
 lagians, his opinion of free wyll. As for
 Bernard, often tyme he turneth the cat in
 the

Luther de-
 nyeth free
 will.

Melancthon
 how arro-
 gantly he
 at the first
 denied free
 will.

THE HATCHET

the pan. The Greke Doctoures dyd wyte somthing of this matter, but oute of order. I, for so muche as I followe not the opinions of men, I wyll declare the whole matter moste simply and playnely, which bothe olde and newe wyters haue darckened, because they dyd so interprzte the scriptures, as thoughe also they wolde satisfie the iudgemēt of man his reason. They thought that it was agaynst all polityke gouernement, to teache þ a man dyd synne of necessitie: they thought it a cruell thing to fynde fault w man hys wyll, if it could not turne it selfe from synne to vertue. Therefore they attributed moze to man his strengthe then they ought to haue done, and they dyd meruaylously disagree among them selues, for so much as they dyd see that in euery place it was contrary to the iudgemēt of reason: and truly in this place, where as Christian doctrine disagreeeth muche from Philosophy and man his reason, yet Philosophy by lyttell and lyttell crept in to Christian doctryne, and this wycked opinion of free wyll is receaued, the goodnes of Christ is darckned by oure prophane and carnall wysdome. The worde of free wyll is vsurped most cōtrary to

to the holy scripture, to the meaning and iudgemēt of the holy ghoſte, with þ which we ſee holy men haue bene oftē diſpleaſed. There is added alſo oute of Plato his philoſophie this worde of reaſon, which is as pernitiouſe and daungerouſe as the other. For lyke as in theſe laſte tymes we haue embraced Ariſtotele in ſteade of Chriſt, ſo even immediatly after þ fyrſt begynnynge of the Church, Chriſtian doctryne was corrupted with Platos philoſophye: ſo is it brought to paſſe, þ there be no ſyncere & pure booke in the Church, beſyde the Canonickall ſcripture. All the commentaries, which learned men haue wyrtten, ſmell of Philoſophy. And with in a lyttel whyle after, dothe any man aſke me, if there be any free wyl? I aunſwer, becauſe all thinges which come to paſſe, do neceſſariy come to paſſe accordyng to the predeſtination of God, there is no libertie or freedome of oure wyl. What thē you wyl ſay, is there in thinges (þ I may uſe þ Papyſtes wordes) no caſualtye? no chaunce? no fortune? The ſcriptures teachē vs, howe that all thinges come to paſſe neceſſariy. Eſkirus ſayth, that Walla wolde knowe more then euer he had learned, becauſe he con-

I ſ confuted

THE HATCHET

futed & scole meenes opinion of free wyll. And in the end, gathering a sum of all his saynges, he saythe: If you refer man his wyll to the p̄destination of God, there is no libertie ether in outward oz inward woꝝkes. But all thinges come to passe, according to the p̄destination of God. If you refer oure will to outwarde woꝝkes, to naturall iudgement, there semeth a certayne fredome: but if you refer oure wyll to the affections, there is no libertie euen by the iudgement of nature. At the last he concludeth: Thou seest, Reader, that I haue wrytten moze playnely of free wyll, then ether Bernard, oz any Scole men. And in his annotations vpon S. Paule to the Romanes, expoundyng that place of Paule, according to the p̄destination of God, after that he hath confirmed, & there is no casualtye in thinges, noz liberte of wyll, he saythe thus at the lengthe: We teache, that God dothe not only suffer his creatures to woꝝke, but that he him selfe properly dothe all thinges: & euen as they graunte & vocation of Paule to haue bene & proper woꝝke of God, so let them graunt that all those be & proper woꝝkes of God, whether they be meanes, as eatyng and
dryn-

drinkeyng, which be common to men and beastes : or whether they be euell, as the adultery of Dauid, the seueritye of Manlius in kyllyng his sonne : seing, it is euident, that God dothe all thinges not suffering, but potenter, as Saynte Augustyne his worde is, that is, mightely working, so that þe traytery of Judas is as well his proper worke, as the vocation of S. Paule. Thus hath Melancthon wrytten in those bookes, which he dyd sett oute being as yet but a younge man : one of the which bookes, Luther wrytyng agaynst Erasmus of serulle wyl, saythe, is a boke neuer able to be confuted, worthie not only immortall fame, but also to be nombred among the Ecclesiasticall Canons: to the which (saythe he) when I compared thy boke, it semed so vyle and beggarlye, that I toke greate pitie of the. And making a pzeface to the other, he doubteth not to prefer it befoze the moste learned Commentaries of Thomas Aquinas. And that the Commentaries of Hierome and Origen, be but starke tryfles and fooles babells, if they be compared to his annotations. He is not farre from placing hym aboue Paule, but certaynely he giueth hym the chayze next

Luther
how much
be esteemed
the wryting
ges of Melancthon,
not with-
standyng
they were
after chaū
ged and cor
rected.

THE HATCHET

to S. Paule. But Philipp him selfe often chaunging his mynde, hath condemned bothe those bookes of erroures in many places, and specially in this poynte of free wyl. For he caused bothe of them to be afterwarde pꝛynted, scraping oute many thinges, adding, chaunging, correcting, in so muche that the laste bookes were almost nothing lyke the fyrst. And in those common places which were pꝛinted in y^e yeaere of oure Voꝛde. 1536. at Straesbrughe: in y^e yeaere of our Voꝛd. 1538. at Wittenberdge: in the yeaere. 1546. at Lips: & in the yeaere 1555. at Wittenberge: he openly hath recanted al those thinges, which he dyd wꝛyte in those his fyrst bookes, of free wyl. for thus he speaketh: Walla, and diuerse other take libertie from man his wyl, because al thinges be done after God his determination. He addeth in his cōmon places pꝛinted in the yeaere. 46. & 55. This imagination sprong oute of the Stoikes disputations, bzingeth them to this poynte, that they take away all casualtie of good and euell actions, yea of all motions in beastes and in the elementes. But I sayde before, that they must not bꝛyng in these Stoicall opinions in to the Church of God, nether that

Melanctb.
confirmeth
free wil in
his later
bookes.

that fatall necessitie is to be defended in all thynges; but that we muste graunt some chaunce or casualtie. It was not of necessitie, that Alexander kylled Clytus, nether must we confound the disputation of God his determination, with y^e question of free wyl. And agayne in his places printed the yere. 1536. and. 38. or later. For so muche as in the nature of man there is left iudgement, and a certayne choyse of thinges, which be subiect to reason and sence, there is left also a choyse of outward ciuile & polityke woꝝkes; wherfoze y^e wyl of man can of her proper poute without reuuing, do some externall woꝝkes of y^e law. This is y^e fredome of wyl, which the Philosphers do well attribute to man. For Paule makynge a difference betwene the spirituall and carnal Iustice, graunteth y^e they which be not baptized, haue some choise, to refrayne the hand from murder, from rappinge, from theft. and this they call the ryghteousnes of the fleshe: but God commaundeth them which be not baptized to kepe this lawe: and in an other place afterwarde, this sentence of free wyl, hath no inconuenience in it, & it is y^e true meanyng both of other Ecclesiastical wyꝝters

O Melanc:
thō you had
not bene a
metema to
be deane of
diuinity in
Trinitie
Colledge
at this day
in Cam-
bridge.

THE HATCHET

and Synodes, & also of S. Augustyne hym
 selffe, nether dothe it byng good myndes
 to desperation, nether dothe it discourage
 them from doyng theyre indououre, but it
 aduanceth the helpe of the holy ghoſte,
 and ſharpeneth the care and the diligēce of
 oure wyll. I deſyre the doctryng dꝛames of
 the Maniches, which denyed þ̄ oure wyll
 dyd any thing at all, though he it were holpē
 of the holy ghoſte, as though there were
 no difference betwene a paynted poſte and
 oure wyll. We wyrteth alſo, that thꝛee cau
 ſes of a good action do mete to gether, the
 worde of God, the holy ghoſt, and man his
 wyll, aſſenting and not reſiſting the worde
 of God. For it may reſiſt, as Saule reſiſted
 of his owne accorde, but when the mynde
 obeyeth and yeldeth, then doth it not gyue
 place to miſtruſt, but by the helpe of þ̄ holy
 ghoſte, it indououreth it ſelffe to cōſent: in
 this indououryng oure wyll ſtandeth not
 by ydely lokyng on. And agayne with in
 a few wordes after: I haue ſene many not
 of ȳ Epicures ſect, which when they were
 in heaupnes for theire ſyn, diſputed thus
 with themſelues, howe ſholde I hope that
 I am receaued agayne in to God bys fa
 uoure, ſeing I perceaue not a nue lyght, &
 nue

me vertues to be powzed in to me? More
ouer, if my free wyll dothe nothing at all,
in þe meane whyle tyll I fele that regenera-
tion, which you speake of, to be wrought
in me, I wyll gyue my selfe vp to despe-
ration, and other synfull affections. This
imagination of the Maniches, is an hor-
rible lye, and mennes myndes are to be dis-
suaded from this erreure, & to be taught
that oure free wyll worketh and endeuou-
reth. Pharao, Saul, resisted God not com-
pelled, but wyllingly & frely: nether was
Dauid conuerted, as if so be a stone shoulde
be turned in to a figg: but free wyll dyd
some thing in Dauid: when he heard the
rebuke and the promise, then willinglye
and frely he confessed his syn, and his wyll
dyd some thing, when he comforted hym
selfe with these wordes: Sure Worde hath
taken away thy syn. And agayne a fewe
wordes after: For so muche as God hys
promise is generall to all men, & in God
be no contradictoꝝ: wylls, of necessitie
there is some cause of diuersitie in vs, why
Saul is reiected and Dauid accepted, that
is as muche to saye, there muste nedes be
some onelyke action in bothe of them.

And in the chapter afoze going, which is

If this opin-
ion of Me-
lanctho be
true, why
was one
not long
agone ex-
pulsed out
of Trini-
tie Colledg
ge in Cam-
brige, and
wrytten in
the Reges-
tre booke
for a semis
pelagian?

THE HATCHET

of the cause of syn & of casualtie, he sayth thus: This is a godly and a true saying, to be holdē fast with bothe handes, or rather to be prynted in oure hart, & God is not a cause of syn, and that he wolde not haue syn committed, that he inforceeth not oure wylls to syn, or that he approueth syn. But the causes of syn, be the wyll of the Dyuell, and the wyll of man, who myghe abuse his wyll and turne hym selfe from God: whiche thinges he dothe there in-
treate vpon moze at large.

Melanctho
declareth
playnelye
that he had
bene a Ma-
niche.

By the which, euery man may see howe Philip Melanctho recanteth what so euer he wrote of free wyll in his common places, condemning also with his owne, his Master Luthers oppynion, as wycked, and agreing with the Manichees heresie: which thing he also dothe in mo wordes, in hys Epitome of morall Philosophy, which he dyd sette furthe at Straes broughe in the yere of oure Lorde. 1538. where he lykewyse rebuketh those busye bzaines, which styrre vp many stryffes aboute free wyll, & the folishe ymaginations of Walla, who taketh away all libertie from oure wyll, because God ruleth & gouerneth all thinges. Moze ouer in his later commenta-
ries

ries vpon the epistle of Saint Paule to the
 Romanes, he caused those thynges to be
 scraped oute which he wrote when he was
 one and twenty yere olde, that euell wor-
 kes were as wel þe proper workes of God:
 as the adultery of Dauid, and þe tray-
 terdome of Judas, was as well the proper
 worke of God, as the vocation of Paule.
 Also expounding that place, God gaue
 them vp to the lustes of theire owne har-
 tes. God (saythe he) nether willethe, nether
 alloweth, nether worketh syn. And becau-
 se the same Philipp was the autor of the
 confession of Augusta, thys also forsoke
 Luthers opinion, concerning the article of
 free wyll, the which for all that he helde so
 styffly to þe end of his lyffe, that he offered
 hym selfe rather to dye, then that he wold
 reuoke it. In the which what greates con-
 fidence he dyd put, he playnely declared
 bothe in the beginning, as a lyttell before
 I haue shewed, and in the end, of that bo-
 ke, which he dyd wyte agaynst Erasmus.
 For almoste at the end he thus speaketh
 vnto him: In this I highly comend you,
 that you alone aboue all other, haue set
 vpon the matter ic selfe, that is the cheife
 poynte and grounde of all oure cōtrouer-
 sie

THE HATCHET

The doctrine of Luth. is founded vpon the denying of free wille.

Pericope, a circūcision or paring of.

He: and that you haue not wried me with by questions of the papacie, pardones, purgatory, and suche other tryfles rather the causes, in the which other haue hether to bayted and hunted me all in vayne. You therfore and none other haue espyed the pythe of the matter, and haue lept lustely at my throte. Therfore Philipp with his fellowes, which be of the confession of Augusta, durst sequester hym selfe from hym master Luther in openly disagreing from hym aboute that which is the cheife hing of all matters in cōtrouersye. In doing of which thyng, what dyd he els, but condemne him of wyckednes and heresie? And in very dede, the cheife fondation, on which the whole buylding of Luthers learyng is stayed, is the opiniō of free wil, which can not synck oz fall downe, but euen at y same tyme all those thinges must decaye and come to ruine, whiche he dyd wyte especially of iustification, and of other thinges thereto belongyng. Calvin as yet defendeth the opinion of Luther in this behalffe, and standeth styfflye in it. And Brentius dothe seme not utterly to disproue it in his fyrst pericope, which he dyd wyte agaynst the Reuerend learned man

mā named Petrus a Soto. I haue sene also a booke of a certayne frenshe man, in the which he sharpely handleth his M. Melancthon, for that he swarueth from his M. Luther in suche a weyghtye matter. In the which booke he also layeth to hys charge, that he croweth lyke one of Caluine his cockrells.

Nowe then we haue six heades of thys Lutheran monster, of the which the six is a heade in dede. For it concerneth y cheife ground of religion: and the seauenth heade is of no lesser importaunce, aboute the which what a tossing of byllowes blades is there among the Lutherans? For they stryue not for wearyng of a surples, but for that whiche Melancthon calleth the cheifest matter of Christian doctryne, and totall sum of the Ghospell, that is to wyt for the opinion of iustification. Nether dothe he misse the marke muche, in that he dothe attribute so vnto it. Notwithstandyng aboute this poynte, they be at greate variaunce and defiaunce among themselves. For whereas this controuersie in the Confession of Augusta was not playnely and clearely determined, one Andzewe Siander thought it good for hym to ryfle y mat^r

Or for wea-
ring of a
Prestes cap
as our Pro-
testates do.

In his Apo-
logie of the
Augustane
confession,
and in his
common
places.

THE HATCHET

*Osiander
ill handled
of the Con
fessionistes*

*Hypocau-
sto, alias
an hotte
howse.*

matter moze neare the bothome: & which thing when he interprysed, makynge not Reliancthon fyrst priuie to it, and others which were the cheifest Doctoures of the Confession of Augusta, they toke the matter so in the snuffe, that they were not farr from rayling an vpp rore. What faulte was not Osiander accused of? what raylinges, and slaunders were not vttered against hym? As he hym selfe wyrteth, he was called Heretyke, Antichrist, Iue, black dyuell, dragon, a mischeuouse & abominable man, the ennemie of Christ. This fable was also feyned of hym, that wheresoeuer he walked, two dyuelles followed hym in the lyknes of dogges, which for all that euery mā coulde not see, and at what tyme he dyd dzyneke or eate with his scollers in his lower stue, where he was accustomed to studie, the dyuell was sene in his vpper stue sytting in his chayre wyrtynge. And such other lyke tales. Moze ouer, this fame flemme about of him, & he shold affirme, that the deathe and passion of Christ, dyd nothing auayle vs: where as, to save the truth, we fynde in his booke, & he thought otherwyse. To be shorte, they had hym in suche hatred, & not only he was accompted wyrt,

wyched, but they also which dyd heare his sermones, were excommunicated oute of theire cōpanie, which thought them selues godly, yea they were not thought worthy of Chzistian man his buryall. A commission was sent to Wittenberg, that his doctrine might be tryed and examined: it was condemned by Melancthon, Pomeran, Forster, and other. The same doctrine was sent to Wirtenberdge to be discuffed, and it was confirmed & allowed by Brentius, and those of the same sect. Here you see, howe much the iudgement of the Doctoures of Wittenberdge & Wirtenberdge dyd differ aboute one and the selfe same matter: notwithstanding that there was but y difference of one letter betwene them, whereas Osiander also labourerh to proue playnely by alleadging certayne places oute of Luthers booke, y Luther helde that which he had wrytten cōcerning iustification, that is, that the essentiall iustice of God dwelling in vs, and styrreng vs to doo well, is oure iustice. But agaynst that booke, which Philipp and his adherentes dye sette out agaynst hym, Osiander hym selfe dyd sett oute a contrary booke, in the which he sheweth a cause, why they dyd not

Osiander
his doctrine
condemned
at witten-
berge, was
allowed at
wirtēber-
ge of the
Confessio-
nistes.

THE HATCHET

Al that take degree at Wittenberge must sweare to the confession of Augusta, and Melancthon his iudgement.

not allowe this his doctrine. Therefore he telleth, that at Wittenberdge none comen-
 ceth Doctour of diuinitie or M. of Arte,
 onles recityng the wordes of the othe, ac-
 cording to the forme prescribed vnto him,
 he sweare that he wyl holde faste, and also
 defend the thre Credes, that is, of the A-
 postles, of Nice, of Athanasius. And that
 if any thing happen, which is not fully de-
 termined in those thre Credes, & the Con-
 fession of Augusta, they sholde conclude
 nothing vpon it, befoze first they confere-
 red & asked counsell of those Doctoures,
 which cleaue to that Confessyon. These
 Elders & Doctoures, for so much as they
 be Melancthon & his mates, if any thing
 cam in question, which was not wyttē in
 this Confession of Augusta, they which
 were sworne to þ Confession, were bounde
 to holde nothing, but that which they al-
 lowed and approued. So that they were
 bounde by vertue of theyze othe, to receaue
 that they dyd allowe, althoughe the con-
 trary were founde in the Canonically scrip-
 tures: for so muche as they toke theyze
 othe þ they wolde continwe in the agreea-
 ble consent of the Confession of Augusta,
 and not of þ holy scripture. So that they
 sholde

sholde be gyltie of periurpe, if they wolde
 rather followe the scriptures. And who
 was he which penned this Confession, but
 Melanctho: who had also the powze and
 autoritie to interprete and expounde it?
 Whereby it nowe followeth, that all they
 which were sworne to y^e Confession, were
 of necessitie constrained to understand the
 scripture, so as Philipp dyd understand it,
 so that reiectyng the scripture, they were
 only bounde to those three Credes, and the
 doctrine of Melanctho. This good worde
 Osiander gaue Philip Melancthon. who
 also diligently forwarnech all fathers and
 mothers, that they take good aduise-
 ment howe they send their childe to Witten-
 berge, there to procede Masters of Arte,
 or Doctoures of any facultie. For they be
 constrained (saythe he) to forswear the
 worde of God, and to sweare to Melanc-
 thons sayinges. For euery man sweareth
 (sayth he) that he wyl determine nothing
 with hymselfe of weightie matters tou-
 ching saythe, but by the iudgement of the
 Elders of the Augustane Confession, al-
 though the scripture sayde the contrarie:
 the which who so euer wolde follow moze
 willingly, sholde be gyltie of periurpe. So
 there

Osiander
 his verdict
 of the Con-
 fession of
 Ausburge.

Ioan a Las-
 ko saythe,
 that this
 Confession
 is so honou-
 red, that
 there be ma-
 ny of the
 best Luthe-
 rans which
 will saye
 that they
 had rather
 doubt of
 the doctrine
 of S. Paule
 hym selfe,
 then of the
 doctrine of
 the Confes-
 sion of Au-
 gusta.

THE HATCHET

*Osiander
his disdain
against Me
lancthon.*

there is (sayth he) a certayne close conspi-
racie among them, which hath moze re-
spect to the wordes of men then of God,
therefoze dothe much indamage the Chri-
stian common wealthe. Melancthon his
worde is of moze credyt then the worde of
God. I alleadged six and thirtie places of
Scripture, by the which I shewed, that God
dwelled in his vs, yet was not I beleued.
But so sone as Philip wrote but one lit-
tell scrole to the confirming of the same,
by and by credit was gyuen vnto it. And
with in a littell whyle after he saythe: the-
re was a voyce of the Father heard from
heauen, saying: This is my welbeloued,
in whome I am well pleased, heare hym.
Here hym (saythe he) not Philip, not other
men, whiche stopp thy mouthe, and wolde
haue the say after their councell, and not
after the worde of God. Thus Osiander
coude not abyde, that men sholde rather
be bounde to the Confession of Augusta,
which was Philips worde, then to y^e wor-
de of God. For so muche as he wolde ha-
ue men belcve, that to be y^e worde of God
which he dyd teache, and not that which
Philipp dyd teache, seing he toke himself-
se to be as good in euery poynte as Phi-
lip

lip: So that there was no cause, why hye saying sholde not as well be receaued for the worde of God, as Philip his saying.

Especially seing Philip as in many other thinges, so in the doctryne of iustification was neuer stayde in one opinion. He sayth that there be twentie diuerse opinions of Melancthon concernyng this one article, and he reciteth fouretene sundrie opinions of his scollers, in that booke which he dyd wypte agaynst one Ricticozar. For (saythe he) so sone as they spied one place of scripture, in the which there was any mention of Iustice, by & by of it, they made a newe Iustice. For an example, one did reade, Abraham beleued, & it was imputed to hym for ryghteousnes: by and by he gathered oute of this one place. ij. kyndes of righteousness, one of this worde, beleued: so that he sayde, that faythe was oure Iustice, an other of the worde, was imputed, so that he sayde that God dyd impute his iustice to vs, to accoumpt vs iuste all though we were not, and that this was oure ryghteousnes. An other dyd reade: we be iustified by his blood, strayght way he gathered, that the pretiouse blode of Christ is oure ryghteousnes. An other dyd reade:

Tuentie opinions of the confessions concerning iustification.

THE HATCHET

as by þe disobedience of one, we were made manye synners: so by the obedience of one, many shall be made ryghteousne: by and by he taught, þe the obedience of Christ was oure ryghteousnes. An other did reade: he dyd ryle agayne for oure iustification: the Resurrection sayth he of Christ, is oure iustification. An other dyd reade, the ho'ly ghost shall reprove the worlde for iustice, because I go to my father, he affirmed by and by, that the goyng of Christ to his father, is oure iustice. An other dyd reade: that we be made ryghteous withoute desertes by þe grace of God, he doubted not to holde that the grace and mercy of God, was oure iustice. An other did reade: to shewe his iustice for þe remission of many synnes befoze comitted. Forthe with he taught, that Remission of synnes was oure iustice. An other dyd reade: by his blue stripes we be made hole: he defended oute of hand, þe woundes of Christ was oure ryghteousnes. Nowe therefore he saythe, that he hath reckoned vp nyne hundredes of iustifications, gathered oute of the scriptures, disagreing one from another: and yet for all that he hath not recited all. He reherseth afterward, what euer

ey one deuised of hys owne heade. Some (saythe he) say, that ryghteousnes is the work of God, the whiche he worketh in Christ. Other, that God receaueth vs to euerlasting lyffe: other, that the meritte of Christ: other speake of an other certayne meane ryghteousnes, but they can not tell what it meaneth. So Eliander rehearseth fourtene opinions of iustification, & that which he hym selfe is Authoz of, is the systene. But accordyng to the reckoning which he maketh in hys confutation of þ booke which Philip set oute agaynst hym, they shall be in all, one and twentie.

Now iudge you (most excellent kynge) for so muche as they do so bycker among them selues, not aboute the moue styne in the water (as the common saying is) but by theyr owne confession aboute the chiefe article of Christian doctrine, which containeth the whole sum of þ Gospell, iudge you, I say, what a perillouse thing it is to put any of these men in trust with our soules which being start vp of late, do not only swarue from þ chiefe masters of theyr congregation, but also disagree in them selues: as we see howe many tymes Melancthon hath turned his cote in this one

Howe perillouse a thing it is to beleue sectaries stryuyng about great matters.

THE HATCHET

opinion of iustification. Luther sayth, it is a sure argumēt, that the doctryne of the Sacramētaries proceded from the dyuel, because he tolde seauen or eyght sectes of them, and for because that euen in the begynnyng it was disperfed in to so manye heades. But we haue reckoned vp, not seauen, but twyse seauē sectes & of Lutherās, cōcerning one article of iustificatiō, which conteyneth & whole sum of the Whosprill. In all, there be foure tyme seauen sectes lackyng but one, contrarpe one to the other aboute other matters. One Gelspat

Six & thir
tyecontrary
opinions
aboute re-
ceauing vn-
der bothe
kyndes, or
vnder one.

Querchamer a lay man & Citezin of Hals, gathered together six and thirtie contrary places vpon one only article, which is of & receauing vnder one or bothe kyndes, in the Sacrament of the Altar. If any man wyl add these six & thirtie opinions to the other seuen and twentye, there shal be in all thre scoze & thre. And yet howe many sectes be there, which we haue not reckoned: and wyl any man doubt, that the dyuell was the authoz of this doctryne? Take hede, moſte Godly Prince, that you thinck not that these men strue for God his cause, or that they buspe theyr bzaynes to further and enlarge the worde of God.

The

There is nothing further oute of theyze thought: but this is the marke the which moſte of them pryck at, that they may ad-
uaunce theyz owne glozy, that they maye
utter to þ rude people theyz worde in ſtede
of þ worde of God, they haue called theyz
names (ſayth the prophet) vpon pearthe.

Glorie is
the marke
which ſe-
ctaries
ſhote at.

Psalm. 48.

To this end they wꝛest all theyze wytte,
þ they may make all the world ring with
theyz name, that it may be ſayde, this is
þ confession of Melancthon, this of Bren-
tius, this of Aslander: for I wyll now ſay
nothing of the Zuinglians, whome they
take to be as greate heritykes as þ Ana-
baptiſtes, my talke is only of the Luthere-
rans, whome they alſo iudge to be herity-
kes: no other verdicte do all other Chriſ-
tians gyue of them. Of them therefore
ſpeake I, that euen they, be they neuer ſo
lapped in theſe ſhynnes, yet euery one of
them haue theyz hand on theyz halffe pe-
nye, not regarding the thinges appertay-
ning to Jeſu Chriſt: euery one of them hū-
teth after theire owne honoure, and not
after the glozy of Chriſt. Wherefore eue
they, althoughe chickens hatched in one
neſt of Luther, yet all of them haue not one
confession. For it is as cleare as the daye,

The coſef-
ſion of Au-
guſtine plea-
ſeth not all
the Luthere-
rans.

It is

that

THE HATCHET

The Citie
Augusta
hathe mo
Suenckfel
feldias the
Lutherans.

Brentius
maketh a
new Con-
fession.

that none receaued the confession of Augusta, but the churches of Saxonie. No, it was not receaued so muche as in y^e citie of Augusta, where it was fyrst presented to the Emperoure: for that citie semeth rather to weygh more wth the Zuinghians, and it is sayde, that there be founde mo of the confession of Suenckfelde then of the confession of Augusta. Whiche I think was a cause, (that for so much as Philipp had wrytten an other confession more the six yeares agoe to be presented to y^e coun-
cel of Trent) they gaue this tytle to the booke: A confession of the churches of Saxonie. But Brentius althoughe he also wolde seme not to iarre fro^m Luthers doctrine, yet wolde not he content hym selfe with that which was wrytten in the selffesame Towne, from whence Luthers Gospell did fyrst procede. But he dyd wryte a seuerall confession, not in his owne name, but in the name of his Prince, which he also propounded to the assemble of the Tridētine Councell. And this is worthe to be marked, that nether Bzētius, nether Vrbanius Regius, nether Siander, were swozne to y^e confession of Augusta. For they thought that it sholde disgrace them much, to fol-
lowe any forme of sayth prescribed of Phi-

lip, seing euery one of them had this conceipt of hymselffe, that they had profyted moze in the study of holy scripture, then Philip had done: & therefore eche of them thought hym selffe to be as able as he, to wyte a peculiar confession of his faythe. So these men, whylst euerye one of them was moze carefull to blase abroade bys owne name, the to synde oute and further the knowledg of the truthe, thei dissenting euery one not only fro hym selffe, but also from their Master Luther, yea in substantiall poyntes of Chzistiā religion, thought it lawfull for euery one of them, to forge a newe faythe, and to deuise a confession by themselves. A certayne learned Spanyard named Petr^o a Soto, who neuer had learned any other then the Catholyke fayth, dyd well perceaue this, that Melancthon was autho^r of one confession, & Zentius of an other: it gaue hym greate wonder, that eche of them held so diuerse cōfessions, for so much as both of them dyd confesse Luther to be they^r Master, thys semed a monstrous thing vnto hym. He wolde not haue maruayled halffe so much, if y^e Zuinglians had seuerally sette abroade they^re confession as they dyd aboue twentie yea-

Petrus a
Soto why
he wrote
against the
Confession
of Brent.

THE HATCHET

res agone, at what tyme the Protestantes
 dyd exhibite the confession of theire fay-
 the to þe Emperoure. For (as I haue saide
 before) the Lutherans counte them hereti-
 kes, and they lyke wylse the Lutherans.
 But when this was done of them, which
 made theire boaste, that they dyd profes þe
 same Gospel, which Luther first inuented,
 that made hym stand almoste in a mase þe
 they which were scollers all of one scole,
 dyd not consent in one confession of theire
 faythe. And because, many men had this
 opinion of the duke of Wirtenberdge, vn-
 der whose name Bzentius dyd sette oute
 his confession, that he suarued not from
 the Christian & right ruled faythe, I mea-
 ne from that faythe which we haue left to
 vs, from hand to hand of oure forfathers,
 as they haue receaued it of the Apostles.
 Petrus a Soto being bothe a godly man,
 and also bearyng an earnest zeale to Chri-
 stian religion, dyd take it very heuily at þe
 hart, that þe Prince whome all men iudged
 to beare a singular goode wyll to the Ca-
 tholyke faythe, shoulde suffer hym selffe so
 to be seduced with þe persuations of Bzen-
 tius and his Brotherhode, that he wolde
 gather after a newe fashon gyue vp to the
 Conf

Concell a newe confession of his saythe, then to rest and settell hym selffe in þe Catholyke saythe, which he had learned of his fozefathers. Wherefore the aforesayde Petrus a Soto, coulde not refrayne hym selffe, but must nedes put in pzynt the defence of his saythe, which not withstanding was not his owne alone, but also þe saythe of the Catholyke churche. The which booke he prouved so to be wrytten, that on the one syde, it contayned the confession of the Princes preachers: on þe other syde, the confession of the Catholykes. On the one syde, he dyd set the doctryne of the duke: on the other syde, the Doctryne of the Catholyke saythe: on the one page, þe authorities of Scripture seming to serue for them: on the other, many authorities fortifying his sayth: On þe one parte, the testimonies of the auncient Doctours makynge for them, on the other parte, the wytnesses of the same doctoures weyghing w hym agaynst them.

The Prince of Wirtenberdge in þe booke set oute by Hæretius vnder his name, saith that he mynded to make all þe worlde witness of his earnest cherye in rasyng vp and furtherynge the true and godly doctrine.

Pe

Petrus a
Soto his or
der in wri
ting.

THE HATCHET.

*Petrus a
Soto his ad-
monicyō to
the Prince
of Wirten-
berdge.*

Petrus in his Scholies taking an aduantage at these wordes, saythe: that doctrine was fyrst to haue bene agreed vpon, fyrst you sholde haue made youre rekonynge, & the doctrine which you mynded to further and aduance, sholde be in euery poynthe godly, especially now in these dayes, in the which euery man may see, that it is called in to question, whiche is the true and vncounterfeited doctrine. Knowe this for a certayne, mooste worthe Prince, that lyke as youre ministers do iudge, that doctrine to be wycked which the Catholykes embrace, so the Catholykes esteeme, that doctrine which you endeuoure to promote and aduance: nether is there among them a lesser number of credible men, then among youre, so that at leaste, you do not put to youre helping hand to further true and godly doctrine, but ether wycked doctrine by the wytnes of the Catholykes, ether doubtfull & vncertaine, as your selfe of necessitie must confesse. Therfore, were it not moze wysdome for you, ether to leaue of this interpysse, or at the leaste, suspende youre iudgement, and humbly abyde tyll God byd lyghte youre harte with the beames of his grace, and to obtayne that
at

at God his handes with charitable wor-
 kes, and deuoute pꝛayers: The wordes of
 the pꝛince, which he addeth immediatlye
 to the wordes before rehearsed oute of his
 booke, be these: For all be it, we be not igno-
 rant, that there is a certayne differēce be-
 twene Ciuil and Ecclesiasticall offices: yet
 for so muche as the kingly pꝛophet dothe
 most wꝛsely exhorꝛte vs, saying: Nowe you *psal. 2.*
 kynges vnderstand, be you learned which
 be iudges of the yearth, serue our Loꝛde in
 trembling & feare: we ought not to despyse
 that heauenly voyce. &c. And Petrus ta-
 king aduaūtage at these wordes also, say-
 the in this wyse: but fyrst you ought per-
 fectly to haue knowē, what difference this
 was. It is very certayne, that a tempoꝛall
 Magistrate hath nothing to doo with dis-
 cussing & defining doubtes in matters of
 fayth: for this is the charge & dutie of Ec-
 clesiastical Gouernoures. Polityke pꝛin-
 ces ought to learne of them, to stand vnto
 theire determination, otherwyse thei haue
 cause to feare that which followeth y^e wor-
 des before alleadged in the same place, lest
 oure Loꝛde be angry against them, & they
 perper the frō the right way: for these threat-
 ninges dothe God thunder against pꝛin-
 ces

Ciuil and
 Ecclesiasti-
 cal gouer-
 nement be
 not all one.

THE HATCHET

res which do not appzehend learning and knowledge. But what is moze vndescrete and oute of order, then to followe doubtfull doctryne, to burden subiectes consciences, with it, befoze the churche haue gyue iudgement of it? On the othersyde cleane contrarily after manye other matters, he dyd wright in this sorte: Nothing is moze discretely to be ruled, then the zeale of acknowledging and vpholding the truthe: the which how muche the moze earnest and hotte it is, the moze it byngeth a man in to greate perilles and daungers, as Paule wytnesseth: Who being in tyme past a curiouse and scrupulouse follower of the traditions of his forefathers, and afterward felyng y very fatherly correction of God, speaketh of others, which presently were as he him self sometyme had bene: I beare them wytnes that they haue a zeale of God, but not accorpyng to knowledge. For thys cause he saythe, that he suffreth greate sorowe, and cōtinuall harte bzeache for them. Therefore a man muste fyyst knowe in what place God hathe appoynted hym, and accorpyng to that he muste followe after, and not go befoze: he muste be drawen, and not drawe after hym y spire

rite

Zeale in matters of religion is to be wisely considered, what manner of zeale it is.

Galat. 1.
Roma. 10.

rite and ordinaunce of God: Vnto it be said vnto hym: come behynde me Sathan, thou art an offence vnto me: for thou understādest not the thinges which be of God.

What worde is there here, which is not modestly, godlyly, truly, and Catholykely spoken? Yet Bzenti⁹ wyngyng a wzē-
 sting them to a wrong sence, made suche a
 styrr, as though he wolde haue thzowen
 the howse oute of the wyndowe, because
 godly man durst presume to say vnto the
 Prince: Come by hinde me Sathan, whe-
 reas in very dede he sayde no suche worde
 to y Prince, but only gently admonyshed
 hym, that euery man sholde consyder, in
 what rourne God hath placed hym, lest
 that if he presume to run befoze, and not
 to followe after the Spirit of God, it may
 be sayde vnto hym, come behynde me Sa-
 than. But marke I pray you, the lack of
 discretion which was in Bzenti⁹: he which
 dyd wyte (saythe he) this assertion of the
 Catholyke faythe, agaynst the syngular
 confession of Bzenti⁹, his Christian na-
 me is Petrus, but his surname is a So-
 to. Whether that be the name of y place,
 where he was bozne, or of the race where
 of he cam, I am not able to saye. But see,

Brētins fal
 sely char-
 goth and
 raylet on
 Petrus a
 Soto.

shall

THE HATCHET

*Petrus a
Soto his
praysse.*

shall I say, how vnshamefast oz how wy-
ked a rayler and rybalde Bzentius is. he
thinketh scozne to call him by his surna-
me a Soto, but in despite he nyck nameth
hym Asotus. In Greke they be called As-
soti, which y Latynes call decoctozes, that
is, spend thysfres, men past grace, vndone
with ryot and reuel, which haue brought
all they? brauerpe to the beggars bagg.
But what manner a man dyd Bzentius
flaunder, when agaynste all ryght & con-
science he dyd call hym Asotus? Surely a
man as Godly as euer sucked a womā's
breste in oure dayes, whiche not onlye in
wordes, but also in dede hathe long synce
forsaken the worlde, and that he myght
haue moze leasure to leade his lyfe in god
lynes, following the rule of Saynte Do-
minick, became one of his order many yea-
res agone, applyng hym selfe to no o-
ther thing, then to the studie of holy scri-
pture. Whose doctrine and lyffe very ver-
tuously and purely ledd, was so much spo-
ken of of all men, that befoze all other y
mooste Christian Emperour Charles the
fift dyd chose hym to be his Confessor, to
whome he wold reuele the priuie prickes
of his consciens, of whome he wolde re-
ceau

ceauē ſoueraigne ſalues of the ſame ſozes,
and by whose meanes he hoped to obtayne
remiſſion of his ſynnes. For moſte mygh-
tie Princes are wonte to prefer none other
to that office, but thoſe which be highly
commended for their excellent learning,
and holynes of lyfe. And that you may
more perceauē, that the Emperoure was
nothing deceaued in hym, among many o-
ther, he gaue this outwardc profe of his
inwardc perfection, that when a Biſhop-
ryke was wyllingly offred hym, he reſu-
ſed it, and rather dyd choſe a poze kynde
of lyuing, in y^e which he myght paſſe ouer
the reſt of the race of his lyfe, which was
behynde. Surely I dyd ſee this man, at
what tyme (moſte excellent Kyng) I be-
ing ſent in embassage to y^e Emperour his
Maieſtie, dyd take vp by the way my lod-
ging at Dilinga with the Cardinall of Au-
guſta, who as he is a man indued wth other
goodly gyftes of God, ſo is he a moſt er-
neſt defender of the Catholyke and ryght
ruled fayth. This worthy Cardinall was
wont neuer to be wery in praiſing y^e ver-
tues of this ſingular mā Petrus a Soto:
whome notwithstanding this durtie Doc-
tor, Brentius was not aſhamed to call A-
ſotus.

THE HATCHET

socus. Is this any thyng els, but to call
 lyght darcknes, and darcknes lyght? But
 howe sholde we els be able to knowe hym
 to be a scoller trayned up in Luther his
 scole, onlesse he had so shamefully floun-
 dered this holy & vertuouse man? In what
 thing shall we hereafter beleue him, which
 euen in the fyrst sotpyng founderd so fowly
 that he feared not openly to raunge in ray-
 ling so farr beyond reason? Yet for all
 this, dyd he not think that he had spyt out
 venym inoughe, onlesse as he had rayled
 vpon that maruaylouse deuoute and reli-
 giouse man a Soto, so he sholde deface the
 whole order of Bishopes & Prestes, who-
 me he calleth A soticall or prodigall Prela-
 tes. As who sholde say, that there be not
 mo prodigall protestantes to be pycked out
 among þ Lutherans, among whome ma-
 ny be of suche insatiable lecherie, that one
 wyfe can not content them, then among þ
 Catholykes: especially countyng so many
 for so many, that is the littell number of
 the Lutherans, with the whole church of
 Christians. But they can not tempze their
 tongues, but they muste make al þ worlde
 wytnesse oute of whose scole they proce-
 ded, and following the example of theirs

Brentius
 rayling on
 the Ecclesi-
 asticall Ma-
 gistrates.

Ma.

Master Luther can not stape themselves from stuffing all theire booke, with mocking and mowing, iij. kyng and yerkyng, stingyng and wynggyn farre otherwysse then it becometh Christians. But hercke Brentius
 I beseeche you, howe popsonfull a proeme his poyson
 he setteth befoze his booke. He maketh his ful proeme
 entraunce, of a certayne fable of seruauntes, which rebelled against theire masters, and murthered them as they cam oute of farre countries. To such he lykeneth the Catholyke Bishops, calling them whippstockes, wyched bond slaues, which durst make resistaunce against their Masters, & pluck them oute of theire places, and well deserved dignities.

And wyt you how he proueth, that the Brentius
 Catholykes be such seruautes? It is writ fyrst prose
 ten (saythe he) who is Paule? who is Apollos? but the ministers by whose meanes 1. Cor. 3.
 you beleued? And I pray you may not the Catholykes contrary wysse saye, what is Charles the Emperoure? what is Ferdinandus Cesar? what is kyng Sigismund? but ministers, by whome euery man recouereth that which is his owne, by whose protection we may leade our lyffe in quietnes and saffitie? Onlesse peraduenture you
 I ſ will

THE HATCHET

Rom. 13. wyll saye, that scripture is not to be under-
 standed of every tempozall Prince: He is
 the minister of God to defend that which
 is good: The sword is not bozne before
 hym in vayne, for he is y^e minister of God
 to punishe those which be malefactoures.

Esa. 20. Zenacherib was a moste myghtie kyng,
 our lorde calleth hym not only a minstre,
 but also a rodde and staffe of his fury. but
 there is no slaue so vyle, but he is to be pre-
 ferred before a rod, or a staffe. What then
 shall kynges haue theire heades tyde vn-
 der the peoples gyrdell, and not haue the
 people rather under theire obedienc? Be-
 cause by theire meanes, God gyueth that
 to every man which is due vnto hym, en-
 corageth good men with rewardes, disco-
 rageth euil men with worthish punisshment.

Brentius Brentius vendeth an other text of scrip-
secōd professe ture agaynst vs. All is oures, whether it
 be Paule, whether it be Apollo, whether
 it be Cephas, whether it be the worlde.
 Brentius what conclude you by that scrip-
 ture? Make you this conclusion: Ergo

1. Cor. 3. Paule, Apollo, Cephas, & the whole worlde
 was subiect to the Corinthians? Why Si-
 gismund is oures. But I pray you, is he,
 as oure subiect and underlyng? God for-
 byd

byd. but as one which beareth lawfull rule ouer vs, as oure Kyng and oure Voꝛde. Here euery man may see, howe true that is which Hilarius wyrteth of heretykes. They alleadge y^e scriptures not knowing the meaning of them. And these Burning Brentians dyd sounde alarū to the countrie clownes, by the which they were styꝛed vp agaynst theyꝛ land Voꝛdes & Masters, by crying thus in theyꝛ eares: all is poures, whether it be Paule, whether it be Apollo, whether it be Cephas, ether the woꝛlde, ether Kynges, ether Princes, all be poure seruauntes, and you the seruauntes of Chꝛyst: so that those thinges seme best to be applyed to Brenti^{us} & his Bretherne which he telleth of seruauntes which dyd rebel agaynst theyꝛ Masters. They alleadge also a thꝛde scripture: We do not pꝛeache in oure owne pꝛayse, but we pꝛeache Iesus Chꝛist, who is oure Master, and we poure seruauntes. By these thꝛee places vouched oute of S. Paule, Brentius pꝛoueth that Paule maketh y^e Bishopes subiect to the Church, & setteth the Church as a Mystrisse ouer them. But as for vs, we be so farre from being ashamed to be called the seruauntes and ministers of the

*Hilarius in
his boke to
cōstantius.*

*Brentius
thyrde pro
fe.*

2. Cor 4.

THE MATCHET

Church, that he, which is the Chiefe of all
Bishoppes, & the vicar of Christ in yearth,
dothe reioyce greatly in this tytle, that he
wryteth hym selfe to be the seruaunt of the
seruauntes of God. For so muche as it is

Gen. 25. wrytten: Let him which is hyghest, do him
seruice which is lowest: and it is so in very

Rom. 12. dede, that no men do greater seruice, then

1. Cor. 9. they which be carefull in theyr office, as he

was whose authoritie was euen nowe re-
cited: who when he was free, made hym

selfe seruaunt to all that he myght wynn

2. Cor. 11. many: who was not a lyttell troubled in

mynde, for so much as he was carefull for

all Churches, so that he coulde not chuse

but make exclamation. Who is weake, &

I am not weake also: who is hurt in the

fayth, and my hart burneth not: who wyll

denye but that Bishopes be suche manner

of seruauntes: yea Kynges and Prynces

haue the lyke yoke of seruitude layde vpon

theire neckes. For if they proude not for

the profyt of theire subiectes, if they cast

away all care of theire healthe and weal-

the, if they set all theire mynde vpon plea-

sure if they loke to the lyching of theyre

owne fyngers, with oute doubt suche de-

serue not to be called ether right kynges,

or

Kynges be
after a sorte
seruaun-
tes.

of right Bishops. Salomon gyueth this counsell: Art thou set in autoritie? be not proude of it. Be among them as one of them, and be carefull for them. This then to be a seruant & not a subiect, is not to take those whome thou bearest rule ouer to be they Masters who sholde appoynte the, what thou sholdest beleue, but y thou sholdest not therfore set up they peacockes fethers: but take care for them, study to do them goode, ouer whome God hath gyuen the authoritie and preeminence.

Eccle. 32.

After this sorte, y Apostles were seruantes, and lykewyse be the Bishops theire successours, to whome S. Paule speaketh after this sorte: Take diligent hede to your selues, & to your whole flocke, in the which the holy Ghoste hath made you Bishops to rule the Church of God: to rule, saythe he, and not to be ruled, to be aboue in autoritie, not to be vnder in subiection. But vnto the flock, he vseth these wordes: Obey those which haue rule ouer you, and be ruled by them: for thei so watche, as thei which must gyue an accoumpt for your soules. Bothe he say here, rule them? commaunde and comptrole them? appoynte them how they shall teache you to beleue?

the Apostles & their successours bothe seruantes and Lordes

Act. 20.

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nothing lesse. but obey, saythe he, and be
ordred by them. I pray you, couldc any
thing be spoken moze playnely: could the-
re a moze manifest difference be made be-
twene Shepherdes and Shepe, then that he
wolde haue them to rule, and these to be
ruled: And fearest not thou to resist the
holy Ghost, giuyng sentence so playnely
by the mouthe of Saynte Paule?

paule what
manner of
seruaunt he
was.

1. Cor. 4.

But let vs see Master Bzentius, what
manner a seruaunt Saint Paule was, who
whē he was free, made himselfe seruaunt
to all: he wytyng to þe Corinthians, whose
seruaunt he professeth himselfe to be, spea-
keth to them in this wyse: What wyl you
haue me to do? wyl you that I come vnto
you with the rod of correctiō? I pray you
Bzentius, doo seruauntes vse to come to
theire masters to correct & punishe them?
And with in fewe wordes after: I heare
that there is fornication among you, yea
and such fornication, as is not among the
heathen, that is, that one slepeth with his
father his wyfe, and you haue swelled and
not rather sorrowed, þ he myght be rydde
from among you, which hath committed
this shamfull act. I being absent frō you
in body, but present with you in soule, as
if

1. Cor. 5.

if I were bodily present among you, in the name of our Lord Jesu Christ, haue iudged hym which hath wrought this wickednes, to be giuen vpp in to the powre of Sathan to the destruction of his body, that his soule may be saued. Here you see, in what rodd he came to them, after what manner a sorte he behaued hymselfe lyke a seruaunt toward his Masters, & not only to them, but certayne other also, namely Alexander & hymeneus, whom he wytyeth þ he dyd deliuer vp to Sathan, to teache them what it was to speake blasphemy. He sayde not: Come behynde me Sathan. but þ which was moze terrible, he deliuered hym in to the handes of Sathā to the destruction of the fleche. Wylt thou therefore Gzentius call him a wicked seruaunt, which dyd rebell against his Masters? You haue now learned what manner a seruaunt S. Paule was. What kynde a seruaunt think you S. Petre was? Only he trowe you to Saint Paule? Ananias with his wyfe Zaphira had solde land, and kept back to his proper vse a certayne portion of the money which he had receaued, making his wyfe priuy of his counsell, and bringing the remanant, he layde it at the Apostles fete.

1. Tim. 1.

Saint Petre
what man-
ner of ser-
uaunt he
was.

A. 2. 5.

I u

But

THE HATCHET

But Petre sayde vnto Ananias: Ananias why hast thou gūe place to the tentation of Sathan, to make a ly to the holy ghost, and not to bring hether the whole sum of money, which thou hast receaued for thy land? Befoze it was solde, was it not thyn owne possession? and after it was solde, was not the pryce in thyn owne powre? Howe couldest thou fynde in thyn hart to do such a thing? Thou hast not made a lye vnto men, but vnto þe holy ghost. So sone as Ananias had heard these wordes, he fel downe, and gaue vp the ghost. After that, his wyfe came into the place where Petre was, not knowing what was done to her husband. Petre sayde vnto her: Tell me truthe, solde you the lande for so muche? And she sayde: Yea, for so muche. Then sayde Petre vnto her: Why haue you agreed to gether to tempt the holy ghost? Beholde the fete of them which haue buried thy husband, are at the doze, and shall cary the oute. Immediately she dyd synck downe, and yelded vp the ghost. Here you see, what manner of seruaunt Petre was, who had powre bothe of lyfe and deathe ouer his masters. Yea, & they which haue succeeded the Apostles, when they sawe occasion,

cession, dyd vse no lesse libertie. Eusebius
wryteth of one (by all lykelyhode it was
Fabianus Bishop of Rome) that whē the
Emperour Philipp, which was the fyrst
Christined Emperour, in that daie when
the last vigiles of Easter were kept, desy-
red to be admitted to pray among y^e Chri-
stians in the cōgregation, as being of one
agrement of mynde with them, he coulde
not obtiane his request of the Bishop, be-
fore he was confessed, and humbled hym-
selfe to their cōpany, which were brought
to examination for theire faultes, and ap-
pointed to a certayne place to do their pe-
naunce in, otherwys he shoulde not be re-
ceaued among the Christians, because he
was faultie in many pointes. What (think
you) the Emperoure dyd? dyd he grudge
or complayne, that he was put to foyle of
his seruant? Nay. Eusebius wryteth that
he dyd redily obey, and by his outwarde
dedes dyd declare his vertuouse and reli-
giouse harte toward God. So dyd not y^e
Emperoure Constantine, who dyd gre-
uouly persecute the Catholyke Bishops,
whilst every yere almoste he wolde
haue a nue Confession of faythe deuyled,
so that Socrates dothe recozde, that in his
Reig-

what mā-
ner of jere-
uautes the
Popes and
Bysshopes
of olde ty-
me were.

Euseb. in
the. 6. boke
34. cap. of
Ecclesiasti-
cal history

An exāple
of the Pope
his autori-
ty ouer the
Emperoure

THE HATCHET

*Socrat in
the. 2. boke
41. chap. of
his Ecclesi-
asticall hy-
story.*

*Athanasii.
in his Epi-
stle to the
solitary li-
uers.*

*Constant.
the Empe-
rour, rebu-
ked of Po-
pe Liberi.*

*Councels of
the Clergy
not to be
kept neare
the court.*

Reigne the saythe was chaunged nyne ty-
mes. So was the condition of that tyme,
not muche onlyke the state and manner of
these oure troublesome dayes. But for all
that, the Bishopes of that tyme dyd wor-
thily wastle against his tyzanny. He in-
tyled Liberius by his Eunuche, as Atha-
nasius hymselfe wytnesseth in wyting, to
subscribe agaynst Athanasius, promisyng
hym rewardes if he dyd it, threating pu-
nishment if he refused to do it. What an-
swer made Athanasius to hym? We haue
no suche rule in the Church (sayth he) we
haue receaued no suche tradition of oure
fozefathers. But if the Emperoure wyll
put to his helping hand, to maynetayne þ
quyetnes of the Church, or if he comaunde
those thinges to be cancelled and blotted
oute which I haue wyitten in the behalffe
of Athanasius, let hym scrape oute those
thinges, which he hath wytten agaynst
hym, & hereafter so often as anye Conuo-
cation of the Clergie or Synode is called,
let it be kept farre of fro the courte, where
nether the Emperour be neare at hand, ne-
ther Earle may thrust in amog þ prestes,
nether any iudge feare them with threat-
ning. &c. After this was Liberius led pry-
son

sonner to þe Emperour, befoze whome whē
 he cam, he spake his mynde frely & boldly
 nothing abashed, saying: I leaue of from
 persecuting the Christians, thinke not to
 make me a meane by whiche thou mayst
 bring hereticall harlotrye in to þe Church
 of God, we be redy rather to suffer al tor-
 mentes then that we Christians shold co-
 me to that poynte, that we sholde be cal-
 led Arrians. Inforce vs not to be the en-
 ennemies of Christ. &c. To such a seruaunt
 was Liberius, redyar to suffer many tor-
 mentes, and to be banished his countrie,
 then he shold slack any thing in doing his
 dutie. with lyke sayze promyses, and foule
 threatnynges dyd the same Constantinus
 proue Hosius Bishopp of Corduba. But
 Hosius wryting letters on to him, dyd sette
 befoze his eyes the example of his brother
 Constās. What lyke pageaunt (sayth he)
 hath your brother played? what Bishop-
 pes hath he sent in to banishment? or who
 of his Countie Palatines dyd profer any
 wrong to þe Prelates? I pray the be quyet,
 remember þe thou art a mortall man, stand
 in awe of Domes day, kepe they selffe un-
 defyled agaynst that daye, intermedle not
 with Ecclesiasticall matters, and in those
 cases

Hosius Bis-
 shop of Cor-
 duba his
 stoute an-
 swer to the
 Emperour
 constantinus.
 as witnes-
 seth Atha-
 nasius in
 the same
 places.

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cases teache not vs what we haue to do, but rather learne them of vs. God hath committed to you the rule in tempoꝛall affaires, to vs he hath left the charge in Ecclesiastical matters. And as he which doth enuie your Emperiall estate, resisteth the ordinaunce of God, so beware you, least chalengyng vnto you the thinges whiche pertaine to the Church, you make your selfe gyltie of treason agaynst God. It is written: Due vnto Cesar that whiche is Cesars: and that vnto God, whiche is due vnto God. Muche lyke to the aforesayde was Hilarius Bishop of Poysters. I proclame vnto the (sayth he) the very same wordes, which I wolde haue spoken vnto Nero, & the which I wolde not haue cared if Decius & Maximian? had heard. Thou dost warre agaynst God, thou ragest agaynst the Church, thou hatest the Preachers of God lyke todes, thou ouerthrowest religion, being a spoyling tyzant nowe not of prophane thinges, but of diuine thinges. These thinges aforesayd, be common to them & to the: but these which follow, are proper to thy selfe. Thou lyest in saying, thou art a Christian, thou art a true ennemie of Christ, thou art a forerūner of

Hilari^{us} in
his booke to
Constantius
reproueth
the Empe-
rour bold-
lye.

of Antichrist, & thou behavest thy self lyke
one of his priuie counsell. Thou forgett a
faythe, leading a faytheles lyfe, thou hast
vnhappy learning inoughe, but no skyl at
all in vertue: thou crepest in to mennes bo-
somes wth a goodly tytyle: thou sleast vnder p^r-
pretence of religion: thou wo^rkkest nothing
elles but wyckednes. Being a false prea-
cher of Christ, thou puttest oute the can-
dell of Christian fayth. And in a fewe lea-
ues after: I woulde now knowe of
the Constantius, in wach faythe thou art
settled? For I knowe not they faythe, by
reason, that thou hast chaunged it so ma-
ny tymes, by the whiche chaungeable ty-
mes, euerye man hath run hedlong as it
were by stepe staires downe in to the bo-
thomelesse pyt of blasphemie. For after p^r-
first determination of true fayth, thou dy-
dest put oute a nue faythe to making, cal-
ling together a nue Councel at Antioche.
But it is with you as it is with unskilful
builders, which being not able to discerne
a thing when it is well, fynd faulte allway
where none is, pulling allwayes downe,
which allwayes they must repayre & rec-
tifye agayne. an in the booke following.
Surely it sholde become poure gentlenes
to

THE HATCHET

many crye thus in England, who we Christe dome bo-
peth, that our grace
ouse Que-
ne wyll at
the laste
bere.

to heare the voyces of them which make
lowde exclamatiōs vnto you. I am a Ca-
tholpke, I wyll be no heretpke: I am a
Christian, not an Arrian: & it is better for
me to lese my lyfe in this worlde, then by
the compulsion of any one priuate man, I
sholde stayne and desple the chaste virgini-
tie, of syncre veritie.

A compa-
rison bet-
wene the
olde chur-
che with
the church
of oure ti-
me in de-
fending the
ecclesiasti-
cal autori-
tie & doc-
tryne.

Howe you haue heard, what manner of
seruauntes the Bishopes of that tyme Vi-
berius, hostus, Athanasius, Hilari?, were.
Howe stoutely they dyd withstand y wic-
ked entrepyfes, not of any one Prince &
Voide of one land, but the Emperoure of
the whole worlde, how coragiously one of
them durst say: Take not vpon the, o Em-
peroure, to rule the roste in Ecclesiasticall
matters, tel not vs what we haue to do in
such cases, but rather learne those thinges
at vs. What if they were a liue in oure a-
ge, which almoste is no lesse accursed then
theire age was, pf they dyd see not only
euery prouince, but also euery citie almost
to haue a scuerall saythe by them selues,
and to prescribe, what the councell sholde
do and determyne: I say, what wold they
then do? no doubt they wolde say the very
same thinges which they sayde befoze: we
be

we be Catholykes not heretykes, we be
 Christians not Lutherans or Brentians:
 better were it for us to suffer deathe then
 through any p:uate man his compulsion,
 becaue the truth of her maydenhode dyd
 Ambrose in the lyke case behaue hym self
 only help? the younger Valentinian? Em-
 peroure, when he was yet but a chyld, by
 the inforcyng of his mother, almost toke
 vpon hym to iudge of matters of fapthe.
 What sayde Ambrosius to this? Valma-
 rins, sayth he, the Tribune and Notarpe,
 brought me a message from poure grace,
 desyring me that I sholde chose Iudges,
 lyke as Laurentius had done. Yet he tolde
 not theyr names whiche were required to
 be iudges, but he sayde thus much, & theyr
 sholde be a controuerisie in the Consistory,
 which shold be determined by poure iud-
 gement. to whome as, I suppose, I shawe
 a resonable answer, nether any mā ought
 to counte me obstinate in saying þ, which
 poure father of worthye memozy, hath
 uttered not only by worde of mouthe,
 but also hath enacted by his lawes. In
 matters of fapthe or of any Ecclesiastical
 order, he ought to iudge, whiche nether is
 unequal in office, nor vnlpe in lawe. For
 these

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these be the wordes of the decree: whiche
his meanyng was that Prestes, sholde be
iudges of Prestes. Wherbyde this, if it hap-
ned that any Byshop were cōplained on,
and that a teryall or examination shold be
made of his mauncers and behayoure, he
wolde also that suche a cause shold be iud-
ged by an other Byshop. Therefore who
dothe answer your grace stubboznelly, he
whiche despyeth to haue you lyke your fa-
ther, or he whiche wolde haue you onlyke
to hym: oules peraduenture some man do
think that the verdict of such an Empe-
roure is not worthe a strawe, whose fapth
was proued by his stedfast & constant con-
fessio, whose wysdome is also praysed far-
re and neare for profyting & bettryng the
cōmon weale. haue you heard most genti-
le Emperoure, that lay men haue at anye
tyme set as iudges ouer an Bishop in cau-
ses of fapthe: Therefore are we so wone
with courte holy water, that is, fayre and
flattering wordes, that we sholde forgette
oure prestly authoritie, & that which God
hathe gauen me, sholde I put it from my
self, to an other: If a lay man must teache
a Bishop, what followeth: ergo let a lay
man dispute, ergo let a Bishop stand by

as an auditor: ergo, let a Byschopp learne his lesson of a lay man. But truly if we wyl peruse ether the whole course of holy scriptures, ether the Cronicles of olde tyme, what man can deny, but that in cases of faythe, I saye in cases of faythe, Byschoppes iudgesouer hopes were wont to be iudges ouer Emperoures, and not Emperoures ouer Byschoppes: By God his grace you shall lyue in matters of faythe. tyll you be an olde man, and then shal you be able to iudge, what manner of Bishop he is, which can be content that the key of prestly preeminēce shold hang at lay mennes girdles. Your father being a man come to ful tynenes of yeares, sayd as God dyd put him in mynde, it is not myne office to be iudge betwene Bishoppes. Your grace sayth now, I ought to iudge. Saint Ambrose doth not only write these thynges, but also he dyd utter them by worde of mouthe, as he him selfe declareth writing to his syster: neuer trouble your selfe Emperoure (sayth he) thinkyng that you haue any imperial authoritie ouer diuine thynges. Extoll not your selfe: submitte your selfe to God: it is wyrtten, Gyue to God that which is due vnto God, gyue to Cesar that which appertayneth to Cesar.

Amb. Epist.

33.

Mat. 22.

M 4

What

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Caluin
prayseth
Petrus a
Soto.

What was this to say, but euen as Petrus a Soto seemed to saye, come behynde me Sathan: & this he dyd, not by letters only whiche blushe not, but euen face to face in his pzeſence. Althoughe that Caluin be as ſwozne an enimie to our ſyde, as you ſayen-
tius for your hartte, yet bothe he highly commend the ſingular modeſtie and wyl-
dome of this holpe fryar Petrus a Soto, ioynd with a ioly couragiousnes & ſtout-
tenes of mynde. he denyeth (ſaythe Cal-
uine) the Emperoure to be a mete iudge
of ſo weyghtie a controuerſye, whiche in
dede was contrary both to the preſent ne-
ceſſitie of that tyme, and alſo to the conti-
nuall condition and nature of the cauſe.

Caluin his
opinio that
the Empe-
rour can not
be iudge in
Eccleſiaſti-
call cauſes.

So Caluine dothe ſay, that the very natu-
re of the thyng requyred, that the Empe-
rour ſholde be no iudge of Eccleſiaſticall
cauſes, eſpecially in poyntes and matters
of fayth. As Saint Ambroſe behaued him-
ſelfe toward Valentinian, ſo dyd he to-
warde Theodoſius the Emperoure, who-
me he dyd forbyd to entre in to y^e churche
when he nuely returned from the bloody
victory, which he had ouer his ennemies at
Theſſalonica: And when he had done the
perauance inioyned hym, he commaunded
hym

hym to departe & chauncell where & mysteries were celebrazed, saying those places of mysteries were for the Prestes only to come in to. And that & purple robe made Emperoures, but not Prestes. The which his doyng the Emperoure dyd take in so good parte, that he sayde afterwarde, that he knew none which could take vpon him lyke a Byshopp, but only Ambrose. This dyd Ambrose, nothing disamayde with & cruell tyranny which before was vsed of a certayne Emperoure to the blessed Martyr Babila, of whome Chrysostome dothe wyte notably, the which holpe man after he had excommunicated the Emperoure, & put hym oute of the Church lyke a vyle & pernitiouse person, euen as a shephard dothe cast oute of the folde a scabbed and infected shepe, he had his heade stroken of. Whose foote steppes the only pryme rose pearlesse and singular example of holynes in oure contrie. Stanislaus Bishop of Cracouia, followed. Who when he had excommunicated the wyched Tyrant Boleslaus, for many mischeifes comitted, feared not to suffer a gloriouse deathe for the name of Christ.

Theodore.
lib. 5. ca. 8.
of his Eccle
siast. hist.

Babila a
Martyr.

Stanislaus
a Martyr.

Nowe haue pou such a brasen face M.

M iii

Bren

THE HATCHET

A compar-
ison betwe-
ne the Es-
clesiasticall
Auctoritie
of Bishop-
pes and the
temporall
authoritie
of Princes.

Psal. 44.

Chrysost.
li. 3. of pre-
sacred and
of the wor-
des of Esa.
4. concer-
nyng the
preeminen-
ce of Bys-
hopes.

Brentius that you dare call them wycked
seruauntes, whose prayse is spoken of in
the vniuersall church of God, who doubt-
les lyue a blyssed lyffe in heauen, I saye
dare you call these and suche lyke, whome
it were to long a labour to reckon up,
naughtie seruauntes, who feare not to stir-
re sedition agaynst theyr Masters, which
make no bones to pull them oute of theyr
places: whilst ether they doo bequeathe
them to the dyuell, for their abhominable
offences, or do not suffer them to medle w
those matters which pertayne not to their
office, some tymes laying these wordes in
theire dyshe, come behynde me Sathan? I
graunt that Bishopes be seruauntes, but
suche as of whome it is wyrtten. Thou
shalt make them kynges ouer al the land.
Whose preeminence and rule, dothe so farr
excell all temporall regiment, as we rea-
de in Chrysostome, and Gregorius Nazian-
zene in the oration, whiche he made of
the wordes of hierimie, befoze the Empe-
route, as it is possible that any difference
may be betwene the Spirit and the fleshe,
betwene heauen and yearth, betwene di-
uine thinges and prophane. But heare in
what reuerence & moste holy martyr: Ig-

na

natus hathē them. It is written (saythe he) my sone, honoure God and the kyng. But I say, honoure in dede God as þe author and Lorde of all thing but the Bishop as the Prince of Prestes bearing the image of God, principalitie accordyng to God, but prestehode accordyng to Christ. And next vnto hym, thou must honoure the kyng. For no man is better than God, or lyke vnto hym, nether is there any more honorable in the churche then the Bishop, veryng prestehode vnto God, for the healthe of þe worlde, nether to the kyng in battayle, prouiding to make peace & good wyll among al Princes. For he which honoureth the Bishop, shall be honoured of God: and who so dishonoureth hym, shall be dishonoured of God. Howe often dothe he beate in to mennes heades, to be obedient to the Bishop: that they controle hym in no case, for it is a terrible thing to gayne say such an one. For a man despyseth not this visibill man, but that inuisibill God in hym, who can not abyde to be despyled of any mortall man. For such an one is promoted not of man but of God. For God saythe to Samuel of them which despised hym. They haue not contemned the, but

Ignatius
epist. 7. ad
Smyrnen-
ses concern-
ing hono-
ryng of
Bysshopes.

1. Reg. 8.

Exod. 16.

THE HATCHET

me. Tyhermyse Moſes ſpake vnto the people, which murmured againſt him, you haue not murmured agaynſt vs, but agaynſt God. he reciteth the puniſhement which dyd fall vpon Coze, Dathan, and Abiron: More ouer, what became to Elias and Saul the kynges, whiſt they preſumed to take the preſtes office vpon them: ſo that there was neuer any nation ſo barbarouſe and vnciuile, but it thought theire preſtes worthe of greate honoure and reuerence. The preſthode of the Iues, was but a ſhadowe in compariſon of oure Chriſtiã preſtehode, yet for all that, the Biſhopes of that tyme where had in ſuche reuerẽce, that not only þ Iues them ſelues, but alſo many of the gentiles dyd greate honoure vnto them. Joſephus wyrteth, and Origenes dothe report the ſame, and many of them, which haue cronicked the worthe Actes of Alexander, that Alexander king of the Macedonians, when he obtayned not his request of Iadus þ highe Biſhopp of the Iues, ſtoomyng and ſtomakyng at the matter very ſore, came to Hieruſalem with an armye, mynding to deſtroy the citie, and eſpecially to uſe all kynde of cruellie agaynſt the Biſhopp. But when the

Byls

Joſeph. lib.
11. cap. 8.
of the an-
tiquitie of
the Iewes.
Origen. a
gainſt Cel-
ſus lib. 5.

Byschoppe wearing on an holy stole came and met him of hys owne accorde accompanied with a greate nūber of prestes and lay people, beholde the kyng which came in an anger, so sone as he spied the Bishope, ouercoming his furpe, drue neare vnto the Bishoppe and worshipped hym. And afterwarde when Parmenon demaunded of the kyng, why he which was worshipped of all men, nowe hym selfe did homage vnto the Byschoppe of y^e Iues, he made aunswer that he dyd not homage to the man, but to God whose Bishopp he was.

And I pray you, is that only he vnto thys which the Story maketh mention of the Barbarouse kyng Attila, who when he had inuaded a greate part of Italie, & had spoyled all with sparr and sworde, & had shewed no mercie or pitie of any man, whē he was almost at the citie, the moste holy Bishopp Leo came oute and met him, and requested him to go no farther. Attila being a fearce man otherwysse, cruell & bloody, who had not so muche as taken pitie vpon his brother germane, whome he murdered, because he coulde not abyde, that he sholde be partaker with him of the kyngdome, he dyd not only shewe greate reue-

Attila his
reuerence
to warde
Pape Leo.

Paul. li. 15.
of the Ro-
mane af-
fayres.

And reuence

THE HATCHET

rence to the Bishop, as Paulus Diaconus wryteth, but also was obedient to his commaundementes.

See for God his sake what a thing this is? Those to whome Barbarous kynges being very deadly ennimpes dyd think it their dutie to do so greate honoure, that they wolde fullfyll their commaundmentes, no other wyle then if they had taken them to be their Masters, the very same Zenitius who in God hys name wyl be counted a Gospeller, wolde not haue them in any honest & reasonable rume of seruautes, but be accompted bodilanes and pesautes. Dothe not he here go beyond all barbarians & sauage people, with this his barbarousnes? I myght here speake of Petre, whome Cornelius dyd worshippinge, of the godly honoures gyuen to Paule and Barnabas, but I wyl graunt you, & which you wolde haue me Mr. Zenitius, that we Byschoppes be seruautes: nether is there any kynde of seruautes & taketh greather paynes, & is moze set to his taske, & suffreth greater trobles of body and mynde. For what carking & caryng haue not Byschoppes, whilst they watche for the soules of them which be comitted to their charge.

Act. 10.

Byschoppes
in respect
of theyre
duty be
paynefull
seruautes.

charge, for the whiche they knowe, they shall gyue account, for so muche as it is sayde to euery one of them: take hede to this man, who if he shal miscarry thy soule, shall be punished for his: And that also in Ezechiel: sone of man, I haue set the in watche ouer the howse of Israel, if when I say vnto the wycked, thou shalt dye the deathe, and thou neglect to tell my sayinges vnto hym, that he may retorne from his wycked waye, that wycked man shall die in his owne wickednes, but his blood wyll I requyre at thy handes. For so muche as Bishops be not ignozant of these and suche lyke sayinges, with which God threatheth euell pastoures, assuredly their labour is greate, and y^e troble of the mynde greater then any man can beleue: for so muche as euery man knoweth, that y^e tyme shall once come, when it shall be sayde vnto hym, where is thy flocke which was gyuen y^e, where is thy noble cattel? What wilt thou say for thy selffe, when he shall come and visite the, for thou doste teache agaynst thy selffe, thou doste instruct to thine owne distruction. Shal not sorowes come vpon the as vpon a woman tra- uayling of chylde? Beleue me a B^entius that

3. of the
kynge
cap. 10.
Ezech. 3.

Ezech. 38.

Hiere. 13.

THE HATCHET

Heretykes
do greatly
encrease
the labou
re of By-
shôpes.

Mat. 24.

what lose-
nes of lyfe
sectaries
haue brou-
ght the peo-
ple vnto to

that when a good Byshop careful for his
owne healthe and the healthe of the pro-
ple, calleth these thinges in to his mynde,
he feleth incredible stinges of sorowe in
his hart: specially in these dayes, wherein
you haue made thys yoke of bondage ly-
more heavily vpon oure neckes, whilst o-
ne of you say, behold here is Christ, an o-
ther, nay he is there, & third tyme he is in
the priuie parlours, & fourthe no loke you,
der he is in the wyldernes. With & which
poure waueryng wordes you haue so be-
witched the sely shepe, that now in many
places they knowe not where Christ is, es-
pecially in those places where contrary to
the plaine and euident worde of God, you
haue taught them not be ruled by their
shephardes. Whereby it is now come to
passe, that many be growen to suche bold-
nes and madnes, that they say they be the
Bishoppes and Pastors of their owne sou-
les that they shal gyue accompt for them,
not the Bishoppes. So that they arte be-
come vnto them selues in stede of doctou-
res, in stede of Pastoures, in stede of coun-
celles, they bynde them selues, they lose
their owne consciences as they please,
and because you gyue them powre to iud-
ge

ge of doctrine, what so euer boke cometh in to theire handes, they followe suche faythe as that boke teacheth them. This man is of the Confession of Augusta, an other of Brenctus belefe, an other of ~~S~~landers, an other of Tigurine, an other of the Anabaptistes or the Citie of Munster, an other of y^e brethren Waldenses or Picardes, an other of the Seruetian confession. To be shorte, that which Hilarius dyd wyte of his age, may be also verified of oure age. There be nowe so many faythes as thye be families: there be so many doctrines as there be manners, there bud out so many causes of blasphemy as there be wyces, whilst faythes ether be ordayned as we wyl, or be vnderstanded as we wil. And whereas there is but one faythe as there is but one God, one lorde, one Baptisme, we go a strap from that fayth which is one only: and whilst manye faythes be forged, they be come from naught all, to none at all. To this poynte haue you brought the worlde Brenctus, whilst euery one of you studie to deuise a sundry Confession of youre faythe: you arre cause of this miserable and perillous state of the Church, and if the Bishops were loden with

Hilar. to
Constan.
laste boke.

THE HATCHET

with anye burden of bondage befoze, you
haue holpen to make it weyghe much mo-
re heauye. But loke, how much moze hea-
uie & yoke of theyr seruitude is, the grea-
ter theyre trauaile is, the moze honoure
is due vnto them. Therefore lyke as all
wayes vnder wycked tyzauntes, whether
they were suche as dyd openlpe persecute
Christ, o; being fayneid fauourers of Christ
dyd vterly race out & fapth of Christ, they
were no better esteemed then seruauntes,
they were vexed with the same o; rather
greater punishmentes then naughtie ser-
uauntes were, so howe many so euer good
kyniges & Emperoures reyned, they dyd
gyue vnto them hyghe honoure and re-
uerence: even as among all other
we reade that Constantinus
worthily called great
was wont
to do.

FINIS.

DEO GRATIAS.

AMEN.



ORATIO R. SHACKLOCKI
PRO REGINA, REGNO, ET
toto Christianismo.



AGNE DEVS qui magna facis
qui pectora Regum
Flectere celsa potes, tenera q̃ simi-
lima cere

Reddere, Reginam diuino flamine nostram
Imbue, flexibilem q̃ illi concedito mentem:
Mentem quæ dubiæ fidei nouitate relicta
Antiquum repetat fontem, fluuium q̃ salubrem
Qui vna de rupe fluit, petra q̃ perenni,
Face carens omni: nam puta Ecclesia Christi
Virgo manet, semper Christo dignissima sponsa.

Ignis ille tuus demissus ab æthere flatus,
Concremet errores omnes sub tegmine veri
Occultos: nostros confirma pace Britannos
Hostibus oppressis: omnes errore sepultos
Ad superos reuoca: cunctos Pax alma tumultus
Comprimat, & positus vigeat Concordia bellis.

Sacra Tridentini valeant Edicta Senatus,
Quæ Patres sanxere pij, Reges q̃ potentes
Rata volunt: optata bonis, inuisa malignis.

Sic

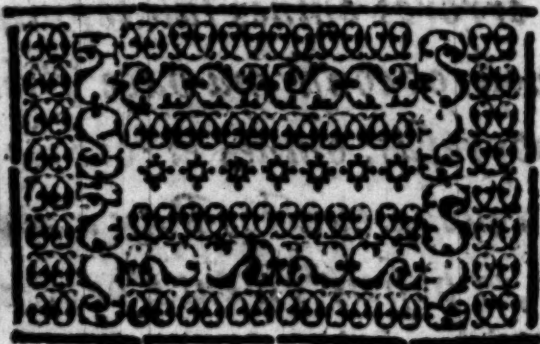
*Sic tandē propria memor Anglia nostra salutis,
Partibus omīssis toti consentiat orbi.*

*Turca tumet, iam Turca fremit, nunc Tur-
ca minatur,*

*Christe tuam defende fidem: fideiq; patronos
Prasidiis munito tuis: fac Anglia dextram
Porrigat, ut fidei communis corruat hostis.*

*Elizabētha, precor, longēua stamina vitæ
Protrahat: hostiles terraq; mariq; cohortes
Dissipet: æternis tandem satiata triumphis,
Et iusto Regni nobis hæredē relicto,
Cum superis lætam ducat per sæcula vitam.*

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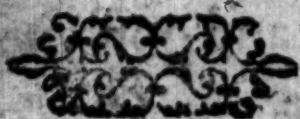
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Order. reade, order. — — —	10.	2.	26.
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Contrary. reade, contrary. —	25.	2.	17.

**An admonition to the
fault fynder.**

If mo faultes in this boke thou fynde
Yet think not the correctoure blame.
If Argos here hym selffe had bene
He sholde perchaunce not all haue sene
Al wordes awry mend without stryffe
And wordes amēded, redresse thy lyffe.

Rychard Shacklock.

